Thos Jones Blackwell for. 2 b

# A TREATISE VPON SVNDRY MATTERS CONTAINED IN THE THIRTY NINE Articles of Religion, which are professed in the Church of ENGLAND.

Long since written and published by THOMAS ROGERS.

Rom. 16. verse 17. *I beseech you brethren, mark them diligently, which cause divisions and offences, contrary to the doctrin which ye have received, and avoid them.*

LONDON,
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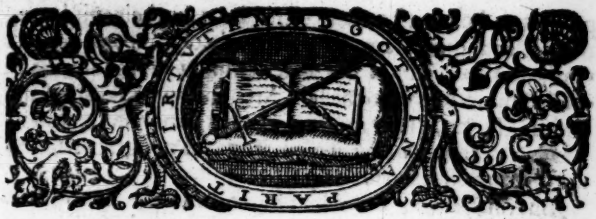


# TO THE MOST REVEREND FATHER in God, and his Right Honorable good Lord, RICHARD, by the Divine providence Archb. of Canterbury, and Primate of *England*, and Counceller to the most high and Mighty Prince, *James*, King of Great *Britain*, *France*, and *Ireland*.

MOst Reverend Father in God, there is no one thing in this world, that of men truly zealous and Christian, in these latter daies of the world with greater earnestnes hath been desired, then that by a joint and common consent of all the Churches rightly, and according to the Canons of the sacred Scriptures, reformed, there might be a draught made and divulged, containing, and expressing the sum and substance of that Religion, which they do both concordably teach, and uniformly maintain.

That holy man (of happy remembrance) D. *Cranmer* (who sometime enjoied that room in our Church, which your Grace now worthily possesseth) in the daies of that most godly young Prince, King *Edward* the sixt, employed a great part of his time and study, for the effecting of that work; and imparted his thoughts, with the most principal

perſons, and of rareſt note in thoſe daies for their wiſdome, piety, and credit among the people of God throughout Chriſtendome. Mr *Calvin*, underſtanding of his intent, addreſſed his letters unto the ſaid Archbiſhop and offered his ſervice, ſaying, That might his labors ſtand the Church in ſtead, *Ne decem quidem maria*, it would not grieve him to ſail over ten Seas to ſuch a purpoſe.

Unity of doctrin in all Churches reformed.

But this proving a work of much difficulty, if not altogether impoſſible in mens eies, eſpecially in thoſe daies, to be brought about; the next courſe and reſolution was, that every Kingdome, and free State, or Principality, which had abandoned the ſuperſtitious, and Antichriſtian Religion of the Church of Rome, and embraced the Goſpel of Chriſt, ſhould divulge a Brief of that Religion, which among themſelves was taught and beleeved, and whereby through the mercy of God in Chriſt they did hope to be ſaved. Which to Gods great glory, and the ſingular benefit and comfort of all Churches, both preſent and to come (as the extant Harmony of all their confeſſions doth moſt ſweetly record) with no great labor was notably performed.

*Ab initio reformationis ardebant amore veritatis omnes Politici, Eccleſiaſtici, Plebeii, Fexler de diuturn. belli Euchar. p.49.*

This work of theirs told the Churches in thoſe daies, and doth us and wil inform our poſterity; that not only in every particular State and Kingdome, but alſo throughout Chriſtendome, where the Goſpel was entertained, the Primitive and Apoſtolical daies of the Church were again reſtored For the multitudes of them that did beleeve (I ſpeak both jointly of all, and ſeverally of each reformed people, not of every particular perſon, fantaſtick, falſe Apoſtles, and perverſe teachers, or profeſſors in any Church, who were not wanting in the Apoſtles daies) touching the main, and fundamental points of true Religion, were then of one heart, and of one ſoul, and did think, and ſpeak one thing, and live in peace.

Unity of doctrine in the Church of England, in King *Edward* the ſixth his daies.

3. The ſaid Archbiſhop (for unto whom better, after God and the King, can we aſcribe the glory of this worthy Act?) wrought this Unity and Uniformity of doctrine in this Kingdome, in the Halcyon daies of our Engliſh *Joſias*, King *Edward* the ſixt of that name: and the ſame doctrine,

so by his means established in the time of peace (a notable work of peace) like a manly, heroical, and heavenly Captain under our generall, Jesus Christ he resolutely, even with his heart blood, and in the fiery torments, afterwards confirmed in the daies of persecution.

A certain learned man (speaking of the Religion here then professed, and writing unto the Lords of our late Queens Councel) doth say, he (meaning the Papist his adversary, who charged our Church with discord, and disagreements about matters of Religion:) he ought (said he) if he had been able, to have brought out the publike Confession, and Articles of faith agreed in King *Edwards* time: and have shewed any in *England*, that professing the Gospel, dissenteth from the same. So esteemed he (& with him many thousands of learned & judicious men) of the doctrin then ratified by authority, and professed, in this Kingdome. *Anno* 1592. *K. Edward the 6.*

But those daies of our Churches peace continued not long (through our unthankfulnes and sins) neither on the other side, was our persecution permanent (through the goodnes of God) though for the time exceeding vehement and violent. For *nubecula fuit, & citò transiit*, It vanished away quickly, as do many raging storms even upon the sudden: yet not through the power of Gunpowder, and treasons, but through the force of ardent praiers unto the Almighty. For *arma ecclesiæ preces*. *Q. Mary.*

4. We find that Mr *Latimer* (that sacred and reverend Father) addicted himself very seriously in those daies unto the exercise of praier, and his principall, and most usual praiers were first, for himself, next, for the afflicted Church of *England*, and lastly, for Lady *Elizabeth*, that deceased King *Edwards*, and Queen *Maries* sister. The praiers of the persecuted Saints for the reducing of true Religion into the Realm.

For himself he prayed, that as God had made him a Minister and Preacher of his truth: so he might constantly bear witnes unto the same, & have the grace & power to maintain it in the face of the world; til the hour of his death. For the Church of *England* he praied, that God would be pleased once again to restore the free preaching of the Gospel to this Realm (& this with all possible fervency of Spi- *F. Latimer.*

rit, he craved at the hands of God.) And for Lady *Elizabeth*, that he would preserve and make her a comfort to his then comfortlesse people in England. And the Almighty and our heavenly Father both heard, and granted all and every of his petitions.

B. *Parkhurst.*

Mr *Gualter* (that learned, painful and excellent Divine at Tigure) dedicating his holy and Christian Comments upon the lesser Prophets, unto D. *Parkhurst*, Bishop of *Norwich*, (who in the daies of the aforementioned Q. *Mary*, voluntarily had exiled himself as far as *Switzerland*, for his preservation if it might be, unto better times) saith of the said *Parkhurst*, that when he lived in Tigure, Lady *Elizabeth* was ever in his mouth: her Faith, her wisdome, her magnanimous spirit, her virgineous and chast behavior, he would ever celebrate with high words and commendations, and that God would guard & safegard her person for the good of his people, was his daily praier: yea (saith the same *Gualter*) *orabant idem tecum pii omnes*, it was not your praier only, but all Gods people so praied besides. And their praiers were not made in vain: For both Queen *Mary* lived not long; and Lady *Elizabeth* was placed in the Royal throne, superstition was expulsed, and true Religion again, to the singular comfort, and multiplication of Gods people in this Kingdome, very solemnly restored.

Q. *Elizabeth.*

True doctrin restored, anno 1558. and an uniformity of the same established, and publisshed, an. 1562.

Not withstanding, an Uniformity of doctrin to be taught, embraced, and professed, by authority of the Prince and State, was not publisshed, til certain yeers after the Queens attaining the Kingly Diadem, but then Articles of Religion to the number of thirty nine, drawn yet three yeers afore, were commended to the consideration, and perusal of the whole Clergy of both Provinces, in an orderly, and lawful assembly, or Convocation of theirs at London; and by a sweet, and unanimous readiness, thereupon by them allowed. This was effected in the yeer of our Lord 1562. (the same yeer that the mercilesse massacre at *Vassey* in *France*, was committed by the Duke of *Guize*, and the same very time also that all the Protestants in that Country of *France*, for holding and professing the same doctrin, were senten-

*Anno* 1562.

ced

ced unto death and destruction by the Parliament at *Paris*: after which their condemnation ensued those horrible, and more then savage murders, and slaughters of the Religious, and only for their Religion, at *Carrascon*, at *Tholouse*, *Amiens*, *Towres*, *Sens*, *Agen*, *Aurane*, and many other Cities, Towns, and throughout *France*.)

A principal contriver of this Uniformity in Religion, and thereby Unity among us, was another Predecessor of your Graces, even D. *Parker* the first Archbishop of Canterbury in the said Queens daies. *Arch. Parker.*

Hereupon *Beza* from *Geneva*, *Doctrina puritas viget in Anglia, purè & sincerè*; Religion flourisheth in *England*; *Zanchius* from *Strasborough*, *Per hanc Reginam factam*, by her, meaning Q. *Elizabeths* comming to the Crown, God again hath restored his doctrin, and true worship; and *Daneus*, The whole compass of the world hath never seen any thing more blessed, nor more to be wished then is her government.

So now again flourished those Apostolical times (as I may say) of unity and Uniformity of doctrin in our Church. For then were there no contentions, nor dissentions, nor thorny and pricking disputations among us about questions of Religion, *tantum res nobis cum satellitibus quibusdam Pontificiis* (as Bishop *Jewel* said) we then skirmished only with the Papists. As it was at the building of *Solomons* Temple: so was it with us then. We set upon the building of Gods House (which is his Church) without din, without noise and stirs. The adversaries without heard us, and heard of our doings abroad by the pens of the learned *Jewel*, *Nowel*, *Calfhil*, and such other Architects of ours; to our selves we were comely as Jerusalem; to our enemies, terrible as an army of Banners.

6. Also what afore, *viz.* an. 62. they had agreed upon, the same at another Assembly at London, an. 71. and the 13 of Queen *Elizabeth*, according to an act of Parliament then made, the said Clergy of England (the Archbishops and Bishops first beginning, and giving the example) by their several subscriptions with their own hands, most readily did approve. Subscription required unto the Book of Art. an. 1571.

Howbeit

*An.* 1572. Howbeit in the yeer next ensuing, *scil.* an. 72. (a year many waies memorable) especially for the great and general Massacre of above an hundred thousand Protestants in *France*, chiefly in *Paris*, and the countrie thereabout adjoining, begun on St *Bartholmews* Eve*; for Pope *Gregories* excommunicating of Queen *Elizabeth*, for defending this doctrin, and religion, which here we speak of; and thirdly, for the erecting of private Presbyteries now first in *England*) divers of the inferior Ministers in and about London, and elsewhere in this Kingdome, not a little disturbed the quiet of our state and peace: some of them by untimely, and inconsiderate admonitions, pamphlets and libels, others by obstinate refusing to subscribe, as both Law did enjoin, and their Fathers in Christ, and superiors afore them had done. But these men speedily both by learning were answered, and by authority censured, suspended, or deprived.

* *Bartholomæus flet, quia Gallicus occubat Atlas.*

Unity of doctrin stil continued.

7. And yet not one of these Recusants, and so not one of *Englands* Clergy, either now, or afore, did ever oppugn the received, publike and Catholike doctrin of our Church, but most willingly approved and applauded the same, as the truth of God.

For even the admonitioners themselves (which said that they did strive for true Religion; and wished the Parliament even with perfect hatred to detest the Church of *England*, whereof notwithstanding they were members) even they do say, how they (meaning the Bishops and their partakers) hold the substance of Religion with us, and we with them. And again: We all (of us) confesse one Christ. And their Champion doth acknowledge that her Majesty hath delivered us from the spirituall Egypt of Popery.

So that for doctrin (I mean stil for the main points of doctrine) there was now a sweet and blessed concord among us: which Unity continued all that holy, and Reverend Fathers, I mean Arch-bishop *Parkers* time, which was til the 17. yeer of Queen *Elizabeth*.

8. After him succeeded in the said Archiepiscopal chair, B. *Grindall*, right famous and worthy Prelate: and for religion so sound, as in King *Edwards* daies (had the Prince

lived

lived a while longer) he had been promoted unto the Bishoprick of London, upon the translation of B. *Ridley* unto Durham (for these thing had the State then in purpose) But God otherwise had decreed for their advancements, as that the one of them should pass through the fire unto the Kingdome of Heaven; and the other escape the dangers of many storms and waters, before he came unto any preferment at all. And so accordingly *Ridley* was burned, and *Grindall* banished, and both of them deprived either of life, or living, or both; and that for one, and the same cause and doctrine, which they preached, and we profess.

But the tempest being overblown, and Queen *Elizabeth* (herself having likewise escaped the bloody hands of her cruel enemies, yea, and Gunpowder trains, and Treasons too, in most barbarous manner laid to have blown up her Saint-like and sanctified body and soul, into the heavens; and all for her constant favouring and embracing this very doctrine) her Majesty (not forgetful what he had endured for the cause of Christ and his Church) advanced this zealous Confessor and tried Souldier, unto the See first of London (afore designed him) next of York, and lastly of Canterbury.

The care of this Archbishop was great to further the glory of God, but through the envy and malice of his ill-willers, his power was but small; his place high, but himself made low, through some disgraces, by his potent adversaries: which he meekly and patiently endured til his dying day.

6. During the time of this mans troubles, among other, two things especially deserve observation: One is, the flocking of Jesuits into the Kingdome (who afore then never came among us;) the other is the insolency and boldness of our home faction. The factions encrease, and grow confident.

The Jesuits indicted Councils, summoned Synods, enacted and reversed orders, and exercised Papall jurisdiction among us; we not witting, nor so much as dreaming of any such matter.

The Brethren (for so did they now stile themselves) in



their

their Churches and charges would neither pray, nor say service, nor Baptize, nor celebrate the Lords Supper, nor Marry, nor Bury, nor do any other Ecclesiastical duty according to the Law, but after their own devisings. And abroad (as if they had been acquainted with the Jesuitical proceedings, or the Jesuits with their practises) they had their meetings both Classical and Synodical, they set down decrees reversed orders, elected Ministers, exacted subscription, and executed the censures of suspension, and excommunication where they thought need.

The Jesuits had for their provincial, first, *Robert Parsons*, *Alias Cowbuck*, then *Weston*, and lastly, *Garnet* (which *Garnet*) continued in that office til the yeer 1606. when he was apprehended, and for most horrible and hellish treasons, as an arrant Traitor put to death in *Pauls* Churchyard, the same yeer. And the Brethren had there (I know not what) chief men. All of these residing in and about London; and in special favor both with the Gentiles, and vulgar people of their several factions: and so continued multiplying their number, and growing strong, even headstrong in boldness and schism, til the dying day of this most grave and reverend Archbishop, which was in the month of July, 1583.

10. Some four months after whose death, the said Brethren, at a certain Assembly of their own appointing, among other things (as I find) decreed, that if Subscription unto the book of Articles of Religion (afore mentioned and stil meant) should again be urged, the said Brethren might subscribe thereunto according to the Statute. Which declareth that what diversity, and disagreement soever, was about other matters, yet abode there stil a blessed Unity among us touching the foundation of Christian Religion. And this was in the 25. yeer of Q. *Elizabeth*.

Unity of doctrin stil holdeth among us.

*Anno* 1583.

11. Next unto him D. *Whitegift*, then Bishop of *Worcester* (a man deservedly unto that dignity promoted, and for his manifold pains in writing, teaching, and defending the truth, his wisedome in governing, and his well demeaning of himself every way, worthy the double honor which he did enjoy, or the State could advance him unto) from thence

*Archbishop Whitegift.*

thence was translated unto the See of Canterbury.

No sooner was he confirmed in his office, but observing both the open and intolerable contempt in many places of all Church orders by authority prescribed; and hearing both of many secret Conventicles, and unlawful assemblies in his Province; and of the tumults and garboils abroad, and even at his very admission unto his charge, raised in Scotland, and that for the self-same cause, which by the Brethren here in England was maintained; and foreseeing the dangers and troubles like to ensue (for which he should give an account, if in time he sought not means to prevent them) he thought it his bounden duty (for the preservation of unity and purity in Religion, the preventing of further schism, and the discovery of mens inclinations either unto peace, or faction) that all, and every Minister Ecclesiastical (having cure of souls, within the Province of Canterbury) under his own hand, and by subscription, should testifie his consent both unto the points of Religion in the Convocation, *An.* 62. approved, and likewise unto other Articles, necessary for concord sake of all, and every man, Minister especially, to be acknowledged, and accordingly, by due course of Law called them thereunto. Which was done the very first yeer of his removal, and of her Majesty the 26. *Anno* 1584.

Subscription the second time called for.

This of the brethren was termed the woful yeer of subscription, but that they should so do, there was no cause, unlesse they are grieved that factious spirits, and malecontented Ministers and Preachers, were discovered, and their erroneous, and schismatical opinions brought into light. And surely never was their subscription hitherto by authority urged in this land, but divers new fancies (held yet for truths, not to be doubted of, among the brethren) were thereby detected, for Gods people to avoid as monsters: neither hath our Church lost, by imposing, nor, the adversaries gained at the long run, by refusing Subscription.

12. In the years 71. and 72. when subscription first was required, the whole land wil witness, that many and sundry books (as wel in Latin, as English) then, and afterward flew abroad. In which we read how then, and in those

How basely the Brethren conceive of the doctrin by the Bishops agreed upon, and established by the Prince.

daies, the truth of God did in a manner but peep out (as it were) at the Screen, that *Cranmer*, *Parker*, *Grindall*, and all the other Martyrs, Preachers and learned men (which first in our age brought the light of the Gospel into this Realm) did see a little, and had a glimpse of the truth, but oversaw many things, which in these daies of the Sunshine of the Gospel, men of meaner gifts do see, and yet may not utter them without great danger of the Lawes (through the iniquity of the times) though the said things now seen be comprised in the book of God, and also be a part of the Gospel, yea, the very Gospel it self (so true are they) and of such importance, as if every hair of our heads were a life (say the Brethren) we ought to afford them in defence of these matters, the Articles of Religion penned, and agreed upon by the Bishops and Clergy, and ratified by the Prince and Parliament, in comparison of these things now revealed, and newly come to light, are but childish and toies.

Thus write they (as your grace best knoweth, and I would have quoted the places where they may be read, had I either not written unto your self, or did write unto a man unacquainted with their books.) And had they here staied, their words had been able (without the more grace of God) to have moved the Parliament, and all the people of this land (as they have prevailed but too much already with their too credulous Favorites) to think our Church, for all the reformation wrought, and Uniformity in doctrin established, to be much awry, & far from the truth it should profess. But setting down (as they have done) and publishing both what the truth is, which now breaketh out, and offereth it self by their ministry to the view of the whole world (which afore did but peep out of the Screen) and what the things be, which they of mean gifts do see, and our Fathers and the Martyrs, Bishops and Preachers, both in King *Edwards* daies, and afterwards (known, and acknowledged to be men of excellent parts) either did not see at all, or overlee: and what likewise the points of doctrin newly now revealed, their *aeternum Evangelium* (which

(which without great danger may not be preached in England, no more then the doctrine and Articles of the Church of England, may be preached at Rome; and for defence whereof they ought to afford even their very lives, were there so many as the hairs of every of their heads) is, and be, they demonstrate themselves to be most childishly vain, and idle in their imaginations; (which they take yet to be illuminations of the spirit.)

13 For all their doings and discourses, (to say the best of them) are but to erect a new (which they term a true) ministry, and their Discipline among us. The uncouth doctrin of the factious Brethren.

Themselves do say, The controversie betwixt them, and us, is not as (the Bishops, and their wil-willers) they would bear the world in hand, for a Cap a Tippet, or a Surplesse, but for greater matters concerning a true ministry, and regiment of the Church according to the word: the one whereof, that is, a true ministry, they shal never have, til Archbishops and Bishops be put down, and all ministers made equal: the other also wil never be brought to pass, til Kings & Queens do subject themselves unto the Church, and submit their scepters, and throw down their Crowns before the Church, and lick up the dust of the feet of the Church, and willingly abide the censures of the Church, that is, of the Presbytery. For as the Church is subject unto the civil Magistrate in respect of his civil authority; so must the Magistrate, the King and Queen, subject themselves, and be obedient to the just, and lawful authority of the Church. The civil Magistrate is none officer at all of the Church. For Church officers be *non Magnates, aut Tetrarchæ*, not gracious, or honorable Lords, but Ministers of the Church. The Presbytery is the Church: and every Congregation, or Church, should, and must in it have a Presbytery.

This is the Light, which indeed the Martyrs never saw; the Religion, which our Brethren strive for, the Truth which they may not preach; not childish doctrin, like the Bishops Articles, but the wise Gospel, the main, and material points of Religion, now in the dayes last of all (yea after

the eighth Thorow-breaking of *H. N.* his *Evangelium regni)* revealed, and for furtherance whereof they are to lend and ſpend even all their lives, if occaſion be miniſtred.

14. Strange and ſtrong deluſions: Firſt, to take theſe and other ſuch aſſertions for Truths, and heavenly myſteries, which are but the fancies of troubled brains, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their favourers, how they ſhould be as ready, and prepared even for theſe matters, to give over their livings, and to give their lives (were they as many as the hairs of (all) their heads) as *Cranmer, Ridley, Latimer* did; and *Parker, Grindal*, and all other Preachers would and every Chriſtian man or woman ſhould, if they be called thereunto for the Apoſtolical and Catholike doctrin of our Church, which all Gods people do know, and the Brethren themſelves (as afore hath been noted) do confeſs, is originally from God and his written Word.

Theſe, and many moe (too many here to be recapitulated) ſuch phantaſies of theirs, or phrenſies rather, this firſt ſubſcription brought firſt to light; and yet happy had it been for Gods Church and people, they had never been broached.

Of the ſecond Subſcription urged an. 84.

15. Semblably, the next ſubſcription called for by the laſt Archb. your Lord predeceſſor, an. 84. diſcovered even the very thoughts and deſires of thoſe Brethren before, but now ſtiled faithful Brethren, which have, and do ſeek for the Diſcipline, and reformation of the Church.

Many treatiſes afore, but now, and divers yeers enſuing, they flew about, and abroad like Atomes; and by them the ſame things which afore, but in a differing ſort, and in other words, they publiſh.

For touching Church-officers, they name who, and how many ſorts they be of them, *viz.* Doctors, Paſtors, Governors, Deacons, and Widdowes, no moe, nor fewer.

They ſay, every Church muſt be furniſhed with a Teacher and a Paſtor, as with two eies; with elders, as with feet; with Deacons, as with hands. Every Congregation muſt have eies, hands, and feet, and yet neither all, nor at

all

all any Congregation is to have an Head, answerable to those Feet, Hands, and Eies.

The Doctor, by their doctrin, must be a distinct minister from the pastor, and only teach true doctrin, and neither exhort, nor apply his doctrin, according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to perform. Which pastor also, whensoever he administreth the Sacraments, must necessarily make a Sermon, or else he committeth Sacriledge.

And concerning discipline, by their doctrin, every Congregation must have absolute authority, to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea, even Kings, and Princes, if they be of the Congregation. And no Prince but must be of some Parish, and undergone Presbytery or other alwaies. Where this power is not, in their judgements, one of the tokens of a true Church is wanting. For this Discipline with them is a mark of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will never leave suing for, though there should be a thousand Parliaments in their daies, until either they obtain it, or bring the Lord in vengeance and blood, against the State and the whole land, for repelling the same. The discipline is Gods holy yoke, Gods sceptre, the kingdome and throne of Christ. The Brethrens divine conceipts of their Discipline.

Our controversie (say they) whether Jesus Christ shall be King or no. Again, the end of all our travel is, to build up the wals of Jerusalem, and to set up the throne of Jesus Christ, our heavenly King, in the midst thereof; the advancing whereof is a testimony unto us, that we shall have part in that glory, which shall be revealed hereafter.

So learn we now from their said books, learned and demonstrative discourses (which the Fathers and our forefathers never saw, nor had learned both that their Discipline established and exercised, is a visible mark of a true Church; & to desire the advancement of the same, an invisible token of an elect child of God; so as neither is that a Church, at

least

leaſt no true Church, where their Diſcipline is not; neither they but titular Chriſtians, no true Chriſtians indeed, which either ſigh, or ſeek not to have it eſtabliſhed, and Presbyteries in every pariſh to be advanced.

The Br. renue and continue their baſe conceits of the publike Act of our Religion, in compariſon of their new Goſpel.

17. The Articles of our Religion (concluded upon by the reverend Clergy of our Church) with theſe learned, and all-ſeeing Brethren, are but the Biſhops decrees, the Articles of the Convocation houſe, and reveal ſome little truth: but theſe wiſe Brethren (ſo faithful have they been between God, and his Church) they have not failed to ſhew us the whole counſel of God.

And yet theſe faithful Brethren, either through forgetfulneſs or frailty (or, which I rather think) forced thereunto by the power of truth, do plainly confeſs, that thoſe very decrees of our Biſhops, and Articles of the Convocation-houſe, even that little, little part of the Goſpel, which the ſaid Biſhops, and Martyrs brought to light, and hath enlightned the whole Realm, containeth the very fundamental points of Chriſtianity.

Whereof I ſtil gather, that had their newly revealed, termed learned Diſcourſes and Doctrins touching Diſcipline, and their Presbyteries (howſoever with goodly and glorious titles, to raviſh poor hearts with the deſire thereof, brandiſhed, and ſet out) never been divulged, or preached, we may be ſaved; but without knowing or believing the Articles or doctrin of our Church (which yet is not ours, but Gods) there is no ſalvation ordinarily to be looked for, of any man: ſo true, and of ſuch neceſſity is this; ſo impertinent and unneedful the other.

18. *Octogeſimus octavus mirabilis annus*: it was prophecied to be a wonderful yeer, long afore it came, and wil never be forgotten now it is paſt.

*Anno* 1588. Qu. *Elizabeth* oppoſeth her authority againſt the Br. their books and writings.

Among the things for which the yeer 88. is famous, one and not of leaſt regard, is; that afore it expired, theſe books of the Brethren, by a Proclamation from Q. *Elizabeth*, were denounced Schiſmatical and ſeditious; and the doctrin in them contained, erroneous, tending to perſwade, and bring in a monſtrous, and apparent dangerous Innovation

within

within her dominions and countries, and to make a change, even a dangerous change of the form of doctrin then in use. And therefore the said books were commanded to be brought in, and delivered into the hands of authority; and special charge given, that no moe of that nature should come abroad, or be printed.

Whereby (so much as in that blessed Queen, whose name with eternal honor shal be recorded) these new fancies of the brethren were hissed, and exploded out of this Christian Kingdome; and the articles, or publike doctrin of our Church confirmed, countenanced, and by the roial prerogative of that peerless Prince, more strongly ratified and commanded to her awful and good subjects then afore.

19. The zeal of learned, and godly men hereupon was inflamed, & their courage so increased, as whereas afore this time but one or two, or a very few (the first whereof was your L immediate predecessor, whose memory be alway honorable among the Saints) did encounter the Br. and oppugned their fancies: now an army of most valorous and resolute Champions, and Challengers rose up, which then, and divers yeers ensuing (among whom as your Grace was the first in time which gave the onset; so are you to be reckoned with the first and best for zeal, wisdome and learning) did conflict with these Br. defended the Prelacy, stood for the Prince and State, put the new Doctors to the foil, profligated the Elders, set upon the Presbytery, and so battered the new Discipline, as hitherto they could never, nor hereafter shal ever fortifie, & repair the decaies thereof.

Most learned and worthy men set themselves against the Br. and the Presbyterian discipline.

20. Notwithstanding what the Brethren wanted in strength and learning, they had in wilyness, and though they lost much one way in the general, and main point of their discipline, yet recovered they not a little advantage another way, by an odd and new device of theirs, in a special article of their classical instructions.

A Stratagem of the Br.

For while these worthies of our Church were employing their engins, and forces, partly in defending the present government Ecclesiastical, partly in assaulting the Presbytery and new Discipline, even at that very instant the Bre-

thren (knowing themſelves too weak either to overthrow our holds, & that which we hold, or to maintain their own) they abandoned quite the Bulwarks which they had raiſed, and gave out were impregnable, ſuffering us to beat them down, without any, or very ſmal reſiſtance: and yet not careleſs of their affairs, left not the wars for all that, but from an odd corner, and after a new faſhion, which we little thought of (ſuch was the cunning) ſet upon us afreſh again, by diſperſing in printed books (which for ten years ſpace before they had been in hammering among themſelves to make them compleat) their Sabbath ſpeculations, and Presbyterian (that is more then either Kingly or Popely) directions for the obſervation of the Lords Day.

*Anno* 1595.

This Stratagem of theirs was not obſerved then, neither (I fear me) is regarded as it ſhould be yet: and yet did, and ſince hath, and doubtleſs in time to come, if it be not timely ſeen unto, with unſound opinions; and paradoxes wil ſo poiſon many, as the whole Church and Common-weal wil find the danger, and inconvenience of them (ſo plauſible are they to men either popularly religious, or prepoſterouſly, and injudiciouſly zealous.)

Certain fruits and effects of the Sabb. doctrine publiſhed by conſent of the Brethren.

21. In this their ſally (as I ſaid before) they ſet not upon the Biſhops and their calling, their Chancelors, &c. (as Popiſh, and Antichriſtian) they let them alone, ſeeing and knowing they are too wel backt for them to ſubvert: but (which are of great, all; and almoſt of the ſame antiquity with divers of them, and I had almoſt ſaid as neceſſary) they ruinate, and at one blow beat down all times and daies, by juſt authority deſtined to religious, and holy uſes, beſides the Lords Day, ſaying plainly, and in peremptory words, that the Church hath none authority, ordinarily, or from yeer to yeer perpetually to ſanctifie any other day to thoſe uſes, but only the Lords Day.

They build not Presbyteries expreſſedly (though under hand, if it be wel marked, they do erect them in their exerciſes of the Sabbath:) but they ſet up a new Idol, their Saint Sabbath (earſt in the daies of Popiſh blindneſs S. Sunday) in the midſt, and minds of Gods people.

By

By the former they have opened not a gap, but a wide gate unto all licentiousnes, liberty and prophanenes on the Holy daies (which is readily and greedily apprehended of all sorts of people every where, especially of their favorits) to the high dishonor of God, decay of our devotion, hinderance of Christian knowledge and wisedome in all sorts, especially in the vulgar multitude, and poor servants, advantage of the common enemies, and gross contempt of the necessary, and laudable orders of our Church. By the latter they have introduced a new, and more then either Jewish, or Popish superstition in the land, to no smal blemish of our Christian profession, and scandal of the true servants of God, and therewith doctrin most erroneous, dangerous, and Antichristian.

The summe of the Sabbath doctrine broached by the Brethren.

22. Their doctrin summarily may be reduced unto these two heads, whereof the one is, that the Lords day (even as the old Sabbath of the Jewes) must necessarily be kept, and solemnized of all and every Christian, under the pain of eternal condemnation both of body and soul.

The other, that under the same penalty it must be kept from the highest to the lowest, both of King and people, in sort and manner as these Brethren among themselves have devised, decreed and prescribed.

The former of these is like that of the false Apostles which came from *Judea* unto *Antioch*, and taught the Brethren, that unlesse they were circumcised after the manner of *Moses*, they could not be saved. Whom the Apostles, *Paul* and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at *Jerusalem* both zealously did resist, and in their Synod, or Convocation powerfully suppresse.

The latter, as bad as that, hath been the mother of many heretical assertions, and horrible conclusions.

I have read (& many there be alive, which wil justifie it) how it was preached in a Market town in Oxfordshire, that to do any servile work, or business on the Lords day, is as great a sin, as to kil a man, or to commit adultery. It was preached in Somerset-shire, that to throw a bowl on the Sabbath day, is as great a sin, as to kil a man. It was preached

ched in Norfolk, that to make a Feast, or wedding dinner on the Lords day, is as great a sin, as for a Father to take a knife and cut his childs throat. It was preached in Suffolk (I can name the man, and I was present when he was convented before his Ordinary for preaching the same) that to ring more Bels then one upon the Lords day to cal the people unto Church, is as great a sin as to commit murder.

When these things I read and heard, mine heart was stricken with an horror, and so is it still, when I do but think of them, and calling into mind the Sabbath doctrin, at London Printed for *J. Porter*, and *T. Man*, *An.* 95. which I had read before (wherein very many things are to this effect) I presently smelt both whose disciples all those preachers are; and that the said doctrin had taken deep impression in mens hearts, and was dispersed (while other watchmen were otherwise busied, if not asleep) over the whole Kingdom.

The Br. Doctrine of the Sabbath called in by authority, and forbidden any more to be printed.

23. It is a comfort unto my soul, and will be till my dying hour, that I have been the man, and the means that the Sabbatarian errors and impieties are brought into light, and knowledge of the State, whereby whatsoever else, sure I am, this good hath ensued, namely, that the said books of the Sabbath (comprehending the above mentioned, and many more such fearful and heretical assertions) hath been both called in, and forbidden any more to be printed, and made common. Your Graces predecessor, Archbishop *Whitgift*, by his letters and Officers at Synods and Visitations, *An.* 99. did the one; and Sir *John Popham*, Lord chief Justice of England, at Bury S. Edmonds in Suff. 1600. did the other.

*Anno* 1559. 1600.

And both these most reverend, sage, and honorable Personages by their censures have declared (if men will take admonition) that the Sabbath doctrin of the Brethren, agreeth neither with the doctrin of our Church, nor with the laws and orders of this Kingdome; disturbeth the peace both of the Common-weal, and Church, and tendeth unto Schism in the one, and Sedition in the other: and therefore neither to be backed, nor bolstred by any good Subject, whether

ther be be Church or Common-weal man.

24. Thus have errors, and noisome doctrin (like byles, and Botches) ever, and anon risen up (to the overthrow of our Churches health, and safety it might be) but yet (such hath been the Physick of our discipline) as what by launcing, purging, and other good means used, the Body still hath been upholden, and preserved from time to time.

Purity of doctrin all Queen *Elizabeths* raign maintained in England.

And wel may errors (like grois humors and tumors) continue among us (as never Church was or wil be quite without them while it is militant here upon earth) yet are they not of the substance at all of our Religion, or any part of our Churches Doctrin (no more then ill humors, which be in, are of the Body, or dregs in a Vessel of wine, be any part either of the Vessel, or Wine) which remaineth, as at the first, most sound and uncorrupted: and so continued even until the dying day of that most illustrious, and religious Princess, Queen *Elizabeth*.

The very Brethren themselves do write, that

In regard of the common grounds of Religion, and of the Ministry, We are all one. We are all of one Faith, one Baptism, one Body, one Spirit, have all one Father, one Lord; and be all of one Heart against all wickedness, superstition, idolatry, heresie, and we seek with one Christian desire, the advancement of the pure Religion, worship and Honor of God. *Anno* 1603.

We are Ministers of the Word by one order; we administer Praiers and Sacraments, by one forme; we Preach one Faith and substance of doctrin. And we Praise God heartily that the truth Faith, by which we may be saved, (and the true doctrin of the Sacraments, and the pure worship of God, is truly taught, and that by publike authority, and retained in the book of Articles, Hitherto the said Brethren. And this was their verdict of our Churches doctrine in the last yeer save one of Queen *Elizabeths* reign, then which nothing was more truly said or written. And this Unity and purity of doctrin she left with us when she departed this world.

K. James.

## After Elizabeth, raigned King James.

Anno 1603.

WHo found this our Church (as all the world knoweth) in respect of the grounds of true Religion at Unity; and that Unity, in Verity, and that Verity confirmed by publike and regal approbation.

King James abused & troubled with false informations and petitions of the Brethren.

These Ecclesiastical Ministers therefore (though a thousand for number) who at his Majesties first comming into this Kingdome, either complained unto his Highness of (I know not what) errors, and imperfections in our Church, even in points of doctrin (as if she erred in matters of Faith) or desired that an Uniformity of doctrin might be prescribed (as if the same had not already been done to his hands) or (as weary belike of the old, by Queen Elizabeth countenanced and continued) desired his Majesty to take them out a new Lesson (as did the 71 Brethren of Suffolk) are not to be liked.

Neither can we extol the goodness of our God sufficiently toward our King, and us all, for inspiring his roial heart with holy wisedome to discern these unstaied, and troublesome spirits; and enabling his Highness with power, and graces from above, to decree orders, and directions for the general benefit, and peace of the whole Church; neither suffered he his eies to sleep, nor his eie-lids to slumber, nor the temples of his head to take any rest, til he had set them down (afore all other, though never so important, and weighty affairs of the Crowne, and Kingdome.)

King James patronizeth the Doctrin and Religion countenanced by Queen Elizabeth.

26. My selfe have read, and thousand thousands, with an hundred thousand of his Subjects besides, have either read, or heard of Proclamations after Proclamations (to the number of six or seven at the least) of books and open speeches of his Majesty, uttered in the Parliament House (and all of them made vulgar within a yeer and little more, after his happy ingress into this Kingdome) and taking the administration of this most famous and nourishing Empire upon himself (whereby the doctrin in this land allowed and pub-

publikely graced and imbraced of all sorts at his entrance into the Realm) hath been not only acknowledged to be agreeable to Gods Word sincere, and the very same, which both his Highness, and the whole Church and Kingdome of *Scotland*, yea, and the Primitive Church professed; but also by his authority Regal and paramont (as one of the main pillers supporting his Estate) ratified to continue, and all hope either of allowing or tolerating in this Kingdome of any other doctrin, religion, or faction whatsoever opposite, or any way thwarting the Faith, and confession of the Church of *England*, in most plain, pithy and peremptory words and speeches, cut off.

The yeer 99. was not more famous for the Uniformity of doctrin in religion then concluded, then the yeer 1604. is memorable, and wil be for seconding the same: neither got the Clergy in those daies more credit in composing the Articles of our Unity in Faith, then did the last Convocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Acts, and Articles of their Antecessors; neither was Q. *Elizabeth* more honoured in establishing them at the first, then is our King *James* renowned, and more and more wil be for approving under the great Seal of *England*, the late, and last Constitutions, and Canons Ecclesiastical. *Domini incarnati.* *Anno* 1604.

27. Whereby no person shal hereafter be received into the ministery, nor neither by Institution or Collation admitted to any Ecclesiastical living, nor suffered to Preach, to Catechize, or to be Lecturer, or Reader of Divinity in either Universitie, or any Cathedral, or Collegiat Church, City, or Market town, Parish Church, Chappel, or in any other place in this Realm, except, &c. and except he shal first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the book of Articles of Religion, &c. Nor any licenced to Preach, Read, Lecture, or Catechise, comming to reside in any Dioces, shal be permitted there to Preach, Read, Lecture, Catechise or minister the Sacraments, or to execute any other Ecclesiastical function (by what authority soever he be thereunto admitted) unless he first consent & inscribe to the three Articles. Nei- Subscription the third time urged.

Neither shall any man teach either in publike schoole, or in private house, except he shall first prescribe to the first, and the third Articles simply, &c.

Neither shal any man be admitted a Chancellor, Commissary or Official, to exercise any Ecclesiastical jurisdiction, except, &c and shal subscribe to the Articles of Religion, agreed upon in the Convocation in the yeer, 1562, &c.

And likewise all Chancellors, Commissaries, Registers, and all other that do now possess, or execute any places of Ecclesiastical jurisdiction, or service shal before Christmas next in the presence of the Archbishop or Bishop, or in open Court, under whom, or where they execute their offices, take the same Oaths, and subscribe as before he said; or upon refusal to to do, shal be suspended from the execution of their Offices, until they shal take the said Oaths, and subscribe as aforesaid.

28. In which Constitutions the wisedome of his Highnes sheweth it self to be excellent, who indeed as exceeding necessary, for both the retain of peace in the Church, and preventing of new doctrin, curious speculations, and offences, which otherwise daily would spring up, and intolerably encrease) calleth for Subscription, in testimony of mens cordial consent unto the received doctrine of our Church, but exacteth not their Oaths, as some do; much less Oaths, Vowes, and Subscription too (but only in a particular respect, and that of a very few in publike office) as our neighbors have done.

Again, he requireth Subscription, but not of civil Magistrates; not of the Commons (as else-where some do;) not of every man, yea, of women, as wel as of men (as did the persecuted Church at *Franckford* in Queen *Maries* daies) not of Noble, Gentlemen, and Courtiers, as in Scotland was Enacted in our Kings minority;) but only of Ecclesiasticall Ministers, Teachers, and spiritual Officers, or of those which would be such, and so do the reformed Churches in *France* and *Germany* at this very day.

Of the Subscription called for.

Last of all, his Majesty calleth for Subscription unto Arti-

cles

cles of Religion, but they are not either Articles of his own lately deviled, or the old newly Turkened: but the very Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, and that in the yeer of our Lord God, 1562. *a* and unto none other: even the same Articles, for number thirty nine *b* no moe, no fewer; and for words, syllables and letters, the very same, unaugmented, undiminished, unaltered.

*a* Cant. 2. 127.
*b* Ibid.

29. And being the same, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moon; nor affecteth novelty, or new lessons, but holdeth stedfastly and conscionably that truth which by the Martyrs, and other Ministers in this last age of the world hath been restored unto this Kingdome; and is grounded upon Gods written Word, the only foundation of our Faith.

The Church of England setled, and constant in her Religion.

And being the same, all men again may see that we are stil at Unity both among our selves at home, and with the neighbor Churches abroad in all matters of chiefest importance, and fundamental points of religion, though our adversaries, the Papists, would fain beat the contrary into the common peoples heads.

And being the same, there is now (as also from the first restauration of the Gospel among us there hath been) an Uniformity likewise of doctrin by authority established, which at the Kings first arrival among us, was so much desired by the Brethren.

And finally being the same, let us not doubt, but perswade our selves, that we shal find the Antichristian Church of Rome too the same, which for the same doctrin, and for none other cause, persecuteth the Christian Churches, but ours of England especially, with sword, fire, and power in most horrible, yea, and hellish manner: the effect of whose hatred against us, as we have often seen: so especially, had we felt the same the next yeer after our Kings ratification of these Articles, had not our ever merciful God most miraculously detected, both the Treason and Traitors. For which

*Anno* 1605.

his favors his holy Name be glorified of us, and our poſterity, throught all generations.

The Brethren no changelings.

36. So our Church is the ſame. But the Brethren, the faithful and godly Brethren too the ſame now, which they have alſo been. If they be, then wil they not deny (which *An.* 72. they writ) that we hold the ſubſtance of Religion with them, nor which, *An.* 602. they publiſhed, and is afore remembred) that the true Faith by which we may be ſaved, and the true doctrin of the Sacraments, and pure worſhip of God be truly taught, and that by publike authority, and retained in the book of Articles. And in this Confeſſion I pray God they may conſtantly perſevere.

Howbeit, even theſe men (which in a generality do allow the doctrin of our Church) being called by authority to acknowledge their aſſent unto every Article thereof in particular, they do not a little debaſe the eſtimation of this doctrin of ours, and ſhew themſelves but too apparent, and profeſſed diſſentors from the ſame. And though all of them do, and wil approve ſome: yet not one of them wil ſubſcribe unto all and every of the Articles.

For unto the Articles of Religion, & the Kings ſupremacy, they are willing to ſubſcribe. And they may ſubſcribe (as afore hath been noted) unto ſuch of them, as contain the ſum of Chriſtian Faith, & the doctrin of the Sacraments. But unto the ſame Articles, for number 36. agreed upon in this Convocation at London, *an.* 62. they neither wil, nor dare, nor may ſubſcribe. For neither the reſt of the Articles in that book, nor the Book of Common Praier, may be allowed, no, though a man ſhould be deprived from his miniſtry for it (ſay the ſaid Brethren in a certain Claſſical decree of theirs.) The late Polititian is not afraid to move the high and moſt honorable Court of Parliament, that Impropriations may be let to Ferm unto incumbent miniſters, *viz.* which faithfully preach in the Churches, the true doctrin of the Goſpel, according to the Articles of Religion, concerning Faith and Sacraments: meaning that ſuch Miniſters as preach the ſame doctrin, if they proceed to the reſt of the Articles, concerning either Conformity in external, and ceremonial

ceremonial matters, or Uniformity in other points of doctrine contained in that book, should not be partakers of that benefit, or Benefices Impropriate.

31. If it be demanded, what the causes may be, why they wil unto some, but wil not unto all; or why they will unto those Articles which concern Faith and the Sacraments, but wil not unto the rest subscribe? The reasons thereof be two, whereof

Why the Br. wil subscribe unto some, but not unto all the Articles,

The one is, for that in their opinion, there is no Law to compel them to subscribe unto all. For (say the Brethren resiant I know not where,) We have alwaies been ready to subscribe to the Articles of Religion concerning the doctrin of Faith, and of the Sacraments, which is all that is required by Law. Also the Brethren in Devonshire and Cornwal: We are ready (say they) to subscribe to the third (which concerneth the Book of Articles of Religion) so far as we are bound by Statute concerning the same, *viz.* as they concern the doctrin of the Sacraments, and the confession of the true faith. And the 22. London Brethren tel King *James* to his head, how the Subscription which he calleth for, is more then the Law requireth.

Their other reason is, because (as the Lincolnshire do say) sundry (as the London Brethren do affirm) many things in that book be not agreeable, but contrary to Gods Word.

32. If these things be true which they do alledge, surely then are those men to be chronicled for the Faithful, the godly, and innocent Brethren indeed, whom neither present Benefices can allure; nor the angry countenance, and displeasure of a King, even of the puissant & powerful King of great Brittain, can force to do any thing at his beck, and pleasure, either against Law, or for which there is no Law, and who had rather to forgoe all their earthly commodities and livings, yea, and to go from their charges, and ministry, and to expose themselves, their wives and children, to the miseries of this world (grievous for our flesh and blood to endure,) then to approve any thing for true, and sound by their hands, which is opposite, or not agreeable to the revealed wil, and Scriptures of God.

But if these allegations of theirs be but weak, and sinful surmises, or rather apparantly most false, scandalous, and slanderous imputations to their Prince, the mother Church, and this State, then doubtless, as they even Christians now living cannot but take them; so ages to come will everlastingly note, and censure them for dissolial subjects, that so traduce a truly, and most Christianly religious King, ill deserving children, that so abuse their honourable and reverend Fathers, and superiors of State, and authority; turbulent spirits, not peaceable men, which raise such broils, troubles and divisions in the Church and Kingdome (the issues whereof no tongue can foretel, & are fearful being thought of) without cause, and finally, neither faithful nor godly Preachers, but ungodly broachers of untruths and slanders, and the very authors and fautors of horrible confusion, and faction in Gods Church, whose peace they should seek, and promote even with their dearest blood.

33. Since the Statute for Uniformity in rites and doctrin, was first enacted, moe then 35. yeers, have passed, in all which space, neither the Brethren now being, nor the Brethren afore them living, have hitherto shewn of the 39. Articles, for names and titles: Which, for number, how many the Articles be which Ecclesiastical ministers necessarily must, how many which they may not, or need not, unless they list, subscribe unto (which I am sure they, or some of them, at one time or other would have expressed) had the Law favored their recusancy, and they been able to have justified their Maxime, which is, That they are not compellable by subscription to approve them all. Again, since the first establishment of that Statute Law, the most reverend Fathers, & truly reformed Ministers of this Church (found for judgement, profound for learning, zealous for affection, sincere, for religion, faithful in their Churches: painful in their charges: more profitable many waies: of no tender consciences every way, as any of these Brethren combined) according both to their bounden duties, and (as they are perswaded) to the very purport, and true intent of the said Statute, have alwaies both with their mouth acknowledged,

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ged, and with their pens approved the 39. Articles of our religion for truths not to be doubted of, and godly.

Yea, and the Brethren themselves (which now so scrupulously, when they are orderly called thereunto, do hold back their hands, and will subscribe but choicely unto some of them) even they with their mouths (which is equivalent, and all one) have, and that according to the Statute (or else their livings be void) upon the first entrance into all, and singular their Ecclesiastical benefices, openly both read and testified their consent unto the said Articles, for number even nine and thirty, acknowledging them, I say, all of them to be agreeable to Gods Word: whereof the people in their several charges be ready witnesses to testifie so much before God and the world.

34. Again, of these Brethren, that will subscribe but unto which they please of these Articles) there be some who fain would beat into mens heads, (if they could tel how to make it credible) that the Doctrin of our Church is altered from that it was in the reign of Q. Eliz. But this affection being too grosse, egregiously untrue, and no waies justifiable; they secondly give out, and report (so industrious be they to invent new shifts to cloke their inveterate, and rooted pertinacy) how the purpose, if not doctrin of our Church, is of late altered from that it was. And therefore though they can be well content to allow of the old doctrin, and ancient intention: yet unto the old doctrin, and new intention of our Church, they cannot subscribe, might they either gain much, or lose whatsoever they have thereby. Besides, this new Intendment, contrary to the old purpose, if not doctrin of our Church, is become now the ruin, and principal obstacle why they cannot subscribe unto the book of Common Prayer & book of Ordination, as calm they (some of them) four times have done, when as well intention as Doctrin of our Church, was pure and holy.

A late device of the Br. to shun subscription.

Lastly, they seem not obscurely to insinuate unto the State that were they sure, or might be assured, that the purpose of our Church were the same which it was, neither varied from the doctrin; they would be prest, and as ready, even

four, if not forty times more, to subscribe unto the forementioned books of Common Praier, and of ordination, as aforetimes they did, when they were out of doubt the Intention of our Church was correspondent to her doctrin, that it was sound and good. I have four times subscribed (saith a Brother) to the Book of Common Praier with limitation, and reference of all things therein contained (not unto the purpose only, or doctrin only,) but unto the purpose and doctrin of the Church of England. Yet cannot the same man with a good conscience so much as once more subscribe (which formerly, and that with a good conscience had subscribed four times.) His reason is, Because the purpose, if not doctrin of our Church (to which he referred his subscription) appeareth to him, by the late Canons, book of conference, and some speeches of men in great place, and others, to be varied somewhat from that which he before (not without reason) took it to be.

The purpose and Doctrin of our Church continue the same.

35. The purpose of our Church is best known by the doctrine which she doth profess, the doctrin by the 39. Articles established by Act of Parliament: the Articles by the words whereby they are expressed, and other purpose then the publike Doctrin doth minister, and other Doctrin then in the said Articles is contained, our Church neither hath, nor holdeth: and other sence they cannot yeeld, then their words do import. The words be the same, and none other, then first and first they were. And therefore the sense the same, the Articles the same, the Doctrin the same, and the purpose, and Intention of our Church, still one, and the same.

If then the purpose be known by her Doctrin, and Articles, and the true sense by the very words, needs must the purpose of our Church be the same, because her Doctrin, and Articles, for number, words, syllables and letters, and every way be the very same.

And so our Churches intention in her publike Doctrin, and Articles revealed, being good at the first, it is so still. For her purpose (continuing one & the same) cannot be ill at the last, which was good (and so beleeved, and acknowledged,

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even by the Brothers ſubſcription) at the firſt; or good ill good Queen *Elizabeth*, and ill, in illuſtrious King *James* his daies.

36. If the premiſſes ſufficiently explane not the conſtancy of our Churches purpoſe in profeſſing religion ſincerely, then caſt we our eies upon the Propoſitions, which ſhe publikely maintaineth; and if we find them the ſame which ever they have been, then need we not doubt (the Brethren themſelves being Judges) but the Articles again, their ſence, the Doctrin, purpoſe, & Intention of the Church of England (the Propoſition interpreting, as it were, the ſaid Articles) is the very ſame it ever was. Neither the Doctrin, nor purpoſe of our Church altered.

Now that Propoſitions (pregnantly, and rightly gathered, and ariſing from the Articles) be the ſame, and for ſubſtance unaltered (though upon good conſiderations, ſome few be added to the former) and all of them approved for true, and Chriſtian by the lawful and publike allowance of our Church, the Book here enſuing, plainly wil declare, and ſo demonſtrate withal, not the Doctrin only, but intention alſo of our Church, to be the ſame, and not changed: and being unchanged, the Books then of Common Prayer, and of ordination too, conſidered in the purpoſe and intention of the Church of England, and reduced to the Propoſitions (as the Brethren would have them) be wel allowed, and authentically approved; and the ſaid Brethren with as good conſcience now again, and afreſh may ſubſcribe unto all the Articles of, even concerning the Book of Common Prayer, and of ordination, as wel as of the Kings ſupremacy, and of Religion, as afore, often, and alwaies they did.

37. For my ſelf (moſt reverend Father in God) what my thoughts be of the religion in this Realm at this inſtant profeſſed, and of all theſe Articles, if the premiſſes do not, that which here followeth wibſufficiently demonſtrat. Twenty, yea, 22. yeers ago, voluntarily of mine own accord, & altogether unconſtrain'd, I publiſhed my ſubſcription unto thē, my Faith is not either ſhaken or altred, but what it thē was

it

it stil is: yeers have made those hairs of mine grey, which were not; and time, much reading, and experience in Theological conflicts and combats, have bettred a great deal, but not altered one whit my judgement, I thank God.

Nothing have I denied, nothing gain-said, which afore I delivered.

The Propositions are (& yet not many) moe; the method altered, quotations added, both, for the satisfaction of some learned, and judicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and unlearned, and of the studious and learned Reader.

The whole work expresseth as wel my detestation, and renunciation of all adversaries and errors, opposite, crossing, or contradicting the doctrin professed by us, and protected by our King, or any Article, or particle of truth of our Religion; as my approbation of that truth which in our Church by wholesome Statutes and Ordinances is confirmed.

There is not an heretike or Schismatike (to speak of) of any special mark, that from the Apostles time hitherto, hath discovered himself, and his opinions vulgarly in writing, or in print against this doctrin, but his heresie, fancy, or phrensie, may be here seen against one proposition or other. The Sects and Sect-masters adversaries unto us either in the matter, or main points of our doctrin, or Discipline; to one of our Articles, or other, wholly, or in part, which here be discovered to be taken heed of, and avoided, are many hundreds.

38. This, and whatsoever else here done, either to the confirmation of the truth, or detestation of heresies and errors, I do very meekly present unto your Grace, as after God, and our King, best meriting the patronage thereof.

My self am much, the whole Church of England much more bound unto your Lordship; yea, not we only now living, but our successors also, and posterity shal have cause in all ages, while the world shal continue, to magnify Almighty God, for the inestimable benefits which we have & shal receive from your self, & your late Predecessors, D. *Whitgift*, *Grindal*, *Parker*, *Cranmer*, (of famous & honorable remembrance)

brance) Bishops of our Church, Archbishopr of the See of Canterbury; for this uniform doctrine by some of your Lordships drawn and penned, by all of you allowed, defended: and (as agreeable to the Faith of the very Apostles of Christ, and of the ancient Fathers, correspondent to the Confessions of all the reformed Churches in Christendom, and contrariant in no point unto Gods holy and written Word) commended unto us both by your Authority and Subscriptions.

Now the all-merciful God, and heavenly Father, which so inspired them, and your Lordship with wisedome from above, and enabled you all to discern truth from falshood, and found religion from Atheism, idolatry, and errors, vouchsafe of his infinite goodness to encrease his grace more and more upon your Grace, to his own glory, the Churches benefit, and your own everlasting comfort.

And the same God, which both mercifully hath brought, and miraculously against all hellish, and divelish practises of his and our enemies, continued the light of his truth among us, give us all grace with one heart and consent, not only to embrace the same, but also to walk, and carry our selves, as it beseemeth the children of light, in all peaceableness and holinesse of life, for his Son, our Lord and Savior Christ his sake. *At Herninger neer S. Edm. Bury in Suff. the* 11. *of March. Ann.* 1607.

Your Graces poor Chaplain,

alwaies at Command,

*Thomas Rogers.*

*****

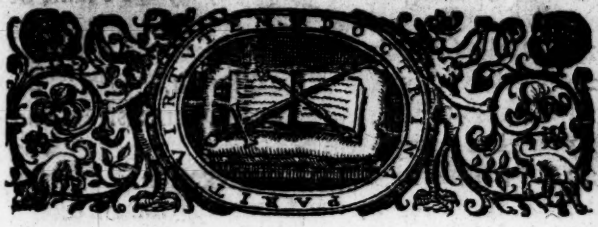
Consti-

*WHoſoever ſhall hereafter affirm, that the Church of England by Law eſtabliſhed under the Kings Majeſty, is not a true, and an Apoſtolicall Church, teaching and maintaining the Doctrin of the Apoſtles: let him be excommunicated* ipſo facto, *and not reſtored, but only by the Archbiſhop after his repentance and publike revocation of this his wicked error, Can.* 3.

*Whoſoever ſhall hereafter affirm that any of the* 39. *Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God,* 1562. *for the avoiding of diverſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe unto: let him be excommunicated* ipſo facto, *and not reſtored, but only by the Archbiſhop, after his repentance and publike revocation of ſuch his wicked errors, Can.* 5.

*Whoſoever ſhall hereafter ſeparate themſelves from the Communion of Saints, as it is approved by the Apoſtles rules in the Church of England, and combine themſelves in a new Brother-hood, accounting the Chriſtians, who are conformable to the Doctrin, Government, Rites and Ceremonies of the Church of England, to be prophane, and unmeet for them to join with in Chriſtian profeſſion: let them be excommunicated* ipſo facto, *and not reſtored but by the Archbiſhop, after their repentance, & publike revocation of ſuch their wicked errors, Can.* 9.

The



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pt. of this 2th art: not subscribed by Dissenters

* These 3 art: not subscribed by Dissenters

THE

# THE CATHOLIKE DOctrine, beleeved and professed in the Church of *England*.

## 1. ARTICLE.

### Of Faith in the Holy Trinity.

*There is but 1 one living, and true God, everlasting, without body, parts or passions: of infinite power, wisedome, and goodnesse: 2 the Maker and preserver of all things, both visible, and invisible. 3 And in unity of this God-head, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.*

*The Propositions.*

1. There is but one God, who is living, true, everlasting, &c.
2. God is the Maker and preserver of all things.
3. In the unity of the God-head, there is a Trinity of persons.

1. Proposition.

*There is but one God, who is living, true everlasting, without body, parts, passions: of infinite power, wisdom, and goodnesse.*

The proof from Gods Word.

THat there is but one God, who is, &c. is a truth which may be gathered from the all-holy, & sacred Scriptures and is agreeable to the doctrine of the reformed Churches. For both Gods Word giveth us to know, that Gods one

and no more *a* living *b*, and true God *c*, everlasting *d* without body, parts, or passions *e*: of infinite power *f*, wisedome *g*, and goodness *h*: and Gods people in their publike confessions from *Ausburgh* i, *Helvetia* k, *Bohemia* l, *France* m, *Flanders* n, and *Wittembergh* o, testifie the same.

*a* Thou shalt have none other Gods before me. Exod. 10. 3. the Lord our God is Lord only, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made us? Mal. 2. 10. There is none other God but one, 1 Cor. 8. 4. *b* Mine heart & my flesh rejoiceth in the living God, Psal. 84. 2. Ye are the Temple of the living God. 2 Cor. 6. 16. For a long season Israel hath been without the true God, 2 Chr. 15. 3. The Lord is the Lord of truth, he is the living God, & an everlasting King, Jer. 10. 10. This is life eternal, that they know thee to be the only very God, &c. Joh. 17. 3. Ye turned to God from Idols, to serve the living & true God, 1 Thes. 1. 9. *d* O my God, &c. thy years endure from generation to generation, &c. thy years shal not fail, Psal. 102. 24, 26, 27. He is the living God, & remaineth for ever, Dan. 6. 26. *e* O Lord my God, thou art exceeding great, thou art clothed with glory & honor, which covereth himself with light as with a garment, &c. Ps. 104. 1. 2. &c. God is a Spirit, Joh. 4. 24. The Lord is the Spirit 2 Cor. 3. 17. He is not a man that he should repent, 1 Sam. 15. 29. I will not execute the fierceness of my wrath, I will not return to destroy Israel, for I am God, & not man, Hos. 11. 9. *f* The sound of the Cherubins wings was heard in the utter court, as the voice of the Almighty God, when he speaketh, Eze. 10. 5. I will be a Father unto you, &c. saith the Lord Almighty, 2 Cor. 6. 18. We give thee thanks Lord God Almighty, Rev. 16. 17. *g* Great is our Lord, and great is his power: his wisdome is infinite, Psal. 147. 5. To God only wise, be honor and glory for ever and ever, 1 Tim. 1. 17. To God I say, only wise, be praise through Jesus Christ for ever, Amen. Rom. 16. 27. *h* Praise ye the Lord, because he is good, for his mercy endureth for ever, Psal. 106. 1. 107. 1. 108. 1, &c. *i* Art. 1. *k* Confes. 2. ar. 2. *l* c. 3. *m* art. 1. *n* art. 2. or c. 1.

*Errors and adversaries unto this truth.*

Then impious and execrable are the opinions of *Diagoras* and *Theodorus*, who flatly denied there was any God *a*.

Of *Protagoras* *b*, and the Machivilian Atheists, which are doubtful whether there be a God.

Of some as fained unto themselves, divers & sundry gods, as did the Manichees *c*, the Basilidians *d*, the Valentinians *e*, the Messalian heretikes *f*, the Gentiles, and heathen people: whereof some, in place of God, worshipped Beasts unreasonable, as the Ægyptians did a Calf *g* an Ox, Cats, Vultures and Crocodiles *h*, the Syrians a Fish *i* and Pigeons *k*: the Persians a Dragon *l*; some as Gods, have adored men under the names of Jupiter, Mars, Mercury, and such like *m* & *n*.

*a* Deos esse dubitabat Protagoras, nullos esse omnino Diagoras, & Theodorus Cyrenaicus, putaverunt M. T. Cic. de Nat. Deo. l. 1. *b* Protagoras Deos in dubium vocavit, Diagoras exclusit. L. Act. de fal. Rel. cap. 2. *c* Aug. con. Manich. l. 1. c. 1, 2. *d* Clemen. Alex. str. l. 5. Valentinus triginta Deorum prædicator, Jacob Cyril. Cacch. 6. *f* Epiph. Exod. 32. *g* Gand. Merula de mirabil. 3. c. 56. *i* Piscem Syriæ venerantur Cic. de Senect. Merula de mirabil. l. 3. cap. 48. *l* Histor. of Bel. *m* Gods are come down to us in the likenesse of men, and they called some

some even at this day for God do worship Kine, the Sun, and what they think good: so the Inhabitants of Baly in the East Indies *n*.

Of the Anthropomorphites, which ascribed the form and lineaments of man unto God *o*, thinking God to be like unto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as, do both the Persians in their Soldan *p*, and the Papists in their Pope, who with them is God *q*, their Lord and God *r*, of infinite power *s*: or in Saints departed this life, as do the same Papists, both in their S. *Francis*, whom they term, The glory of God prefigured by *Esay*, when he said, *Holy, Holy, Holy* &c. and in their *Thomas Becket*, whom they say, God hath set over the works of his hands *u*, or in Beasts unreasonable, as doth the Mordwite Tartar *x*, or finally in riches, and other senseless creatures, as do the Atheists, and irreligious worldlings.

Barnabas, Jupiter, & Paul Mercurius, &c. Then Jupiters Priest, &c. Acts 24.11. &c. Who knowes not that the City of the Ephesians is a worshipper of the great goddesse Diana, Acts 19.35.

*n* Voiage of the Holland ships.

*o* Theodoret, lib 4 cap. 10.

*p* Tu es nostra fides, & in te credimus, will the Persians say unto the Soldan P. Bizarus rerum Persic. l. 11.

*q* Panormit. C. quanto Abbas. *r* Extravag. Joan. 22. *s* Extravag de transl. episc. Quinto. *t* Alcar. Francisc. lib. 1. *u* Horæ, B. virginis, Ma, secundum usum Sarum. pa. 15. *x* Russ. Commonweal. c. 19.

## 2. Proposition.

*God is the Maker, and preserver of all things.*

### The proofe from Gods Word.

THat the world, and all things both visible and invisible therein, both were made, and are preserved by the Almighty, and only power of God; are truths grounded upon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heaven and the earth, *a* &c. He made heaven and earth *b*, by him were all things created, which are in heaven, and which are in earth, things visible and invisible, whether Thrones or Dominions, or Principalities, or Powers, as things, were created by him & for him *c*,

*a* Gen. 11, &c.

*b* Psal. 124.8, 134.3.

*c* Col. 1.16.

*d* Heb. 1. 8.
*e* Creed Apost. & Nicen.
*f* Confes. Helv. 2. c. 6, 7. Basil. ar. 1 of France ar 7. Bland. ar. 12.

by his Son he made the worlds *d*, and all these acknowledged by the Churches Primitive *e*, & reformed at this day *f*.

*g* Psal. 104 1, &c.

And touching the preservation of all things by him created: My soul, praise thou the Lord &c. (saith the Psalmist) which covereth himself with light as with a garment, spreadeth the heavens like a curtain, which laieth the beams of his chambers in the waters, and maketh the clouds his Chariot, and walketh upon the wings of the wind; which maketh the spirits his Messengers, and flaming fire his Ministers, *g* &c.

*b* Mat. 10. 29, 30.

Are not two sparrows sold for a farthing, and one of them shal not fall on the ground without your Father? yea, and all the hairs of your head are numbred, saith our Savior Christ *b*. God that made the world, and all things that are therein, he is Lord of Heaven and earth, he giveth life and breath, and all things; and hath made of one blood all mankind to dwel on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, saith Saint *Paul i*.

*i* Acts 17. 24, 25, 26.

*k* Heb. 1. 3.

The Son is the brightness of the glory, and the ingraved form of his person, and beareth up all things by his mighty Word *k*.

Confess. 2. c. 7.
*m* Confess. Basil. ar. 1, 2.
*n* Confess. Gal. ar. 18.
*o* Confes. Belg. ar. 12, 13.

The Churches of God in Helvetia *l*, Basil *m*, France *n*, and Flanders *o*, testifie the very same.

*Errors and adversaries unto these truths.*

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his providence in the continuing, and preservation of the same.

Of the former sort was,

Tertul. lib. 1. contr. Marc.
Epiph. Philaster.

First, *Aristotle* and all his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create *a*.

*b* Epip. Aug. cont. Man. c. 49.

3. *Simon Magus, Saturninus, Menander, Carpocratei, Corinthus*, who ascribed the worlds creation by Angels *b*.

*c* D. August. de fide cont. Manich. c. 40. Con. Bra. c. 11.

4. The Manichies who gave the creation of all things unto two Gods, or beginnings, the one good, whereof came good things, the other evil, whence proceedeth evil things *c*.

5. The same Manichees *d*, and Priscillianists *e*, which did affirm

affirm man to have been the workmanship not of God, but of the Devil.

6. The Family of Love, who deliver that God by them made heaven and earth *f*.

7. The Papists, who give out how sacrificing Priests are the Creators of Christ *g*.

Of the latter sort were,

The Stoick Philosophers, and the Manichees, who are the great patrons of Destiny, Fate and Fortune *h*.

The Family of Love, which may not say, God save any thing: for they affirm that all things be ruled by nature, and not ordered by God *i*.

The old Philosophers, who thought that inferiour things were too base for God to be careful of *k*.

And lastly, the Epicures, who think God is idle, and governeth not the same. Of which mind was *Cyprian*: who held that God, having created the world, did commit the government thereof unto certain celestiall powers *l*.

*f* Display of the Fam. of Love. H. 8. &c.

*g* Qui creavit me fecit me, jam creatus mediante me, Scotla cleric.

*h* Socrat. hist. Eccles. l. 1. 22.

*i* Display of the Fam. H. 8. b.

*k* Dii magna curare, parva negligunt. Cic. de nat. Deor. l. 2.

*l* Ignatius. Symb.

## 3. Proposition.

*In the Unity of the God-head there is a Trinity of persons.*

### The proof from Gods Word.

THe Scripture saith,

In the beginning God the Father *a*, the Son *b*, and the holy Ghost *c*, created the heaven and the earth.

By 1 the Word of the 2 Lord were the heavens made, & all the host of them by the 3 breath of his mouth.

Loe, the heavens were opened unto 4 him: and (*John*) saw 5 the Spirit of God descending like 6 Dove, and lighting upon him: and loe, a voice from heaven, saying, This is my 7 beloved Son, in whom I am well pleased *e*.

Because ye are sons, 1 God hath sent forth 2 the Spirit of his 3 Son into our hearts, which crieth Abba, Father, saith the Apostle *f*: and again, The grace of our Lord Jesus Christ, and the love of God, and the Communion of the holy Ghost be with you all *g*.

*a* The Father by the Sonne made the worlds, Heb. 1.

*b* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, Joh. 1. 1, 2.

*c* In the beginning God created the heaven, & the earth, &c. and the Spirit of God moved upon the waters, Gen. 1. 1, 2.

*d* Psal. 33. 6.

*e* Mat. 3. 16, 17.

*f* Gal. 4. 6.

*g* 2 Cor. 13. 13.

And S. *John*: There are three which bear record in heaven: 1 The Father, 2 the Word, and 3 the holy Ghost, and these three are one *b*.

This truth hath alwaies been *i*, and seriously is *k*, confessed in the Church of Christ.

*Errors and adversaries unto this truth.*

Then cursed are all opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three persons in the Godhead: so did the Montanists *a*, and Marcellians *b*, and so do the Jewes *c*, and Turks *d*.

Some as the Gnostikes *e*, Marcionites *f*, and Valentinians *g*, affirm there be more Gods then one, and yet not three persons, nor of one and the same nature, but of a divers and contrary dispositions.

Some think there be three Gods, or spirits, not distinguished only, but divided also, as did the Eunomeans *h*, and Tritheites *i*.

Some fear not to say, that in worshipping the Trinity, Christians do adore three devils, worse then all the idols of the Papists: and such Blasphemers were Heretikes *Blandrat* and *Alciat k*.

Some will have a Quaternity of persons, not a Trinity to be worshipped, so did *Anastasius* the Emperor comm nd & the Apollinarians did hold *l*. Some do grant and acknowledg the name of three in the God-head, but deny their persons, such were the Noetiãs, Praxeneãs, & Hermogenians: These did say how the same God was call'd by divers names in the holy Scripture, & therefore that the Father became flesh & suffered, because one & the same God is called the Father, the Son, and the holy Ghost. For which cause they were termed Patripassians, in this number was *Servetus*.

Again, some do grant the names, & persons of three, and yet deprive not only the Son, and holy Ghost of their divinity, but the whole Trinity also of their properties. For they say, there is three in heaven, *viz.* the Father, the Word, and holy Ghost; howbeit (say they) the Father only is very God, the Word is the breath of the Father, and the holy Ghost is the

*b* 1 John 5. 3.
*i* Creed Apo. Nic. Athan.
*k* Confe. Helv. 1. ar. 6. & 2. c. 3. Aug. art. 1. Gal. art. 6. Bel. art. 6. Bohe. c. 3. Wittemb. c. 1. Scan. art. 1.
*a* Socrat. eccle. hist. l. 1. c. 23.
*b* Taco. har. fab. lib. 2.
*c* Lu. Caretus lib. divinor. virtut. ad Judæ.
*d* Pol. of the Turk. emp. c. 5.
*e* Clem. Alex. strom. l. 5.
*f* Clem. Alex. strom. lib. 5. Epiphan.
*g* Clem. Alex. strom. lib. 4.
*h* Phil. ster. & Zanchi. de 5 El. pan. l. 7. c. 1.
*k* Calvin ep.
*l* Athanas. ad Epictet.

the Spirit created by God of nothing, through the Word: spoiling so both the Son, and holy Ghost of their deity, and the whole Trinity of their properties. Such were the Arrian and Macedonian Heretikes, hence by-named Pneumatomachons, because they waged battel with the holy Ghost.

And some do bring in other names of deity, besides of the Father, Son, and holy Ghost, as did the Priscilianists in. in Concil. Bracar. cap. 2

## 2. Article.

### Of the Word of God, which was made very man.

*The Son, which is 1 the Word of the Father, begotten from everlasting of the Father, the very & eternal God, of one substance with the Father, 2 took mans nature in the womb of the blessed Virgin, of her substance: so that 3 two whole and perfect natures, that is to say, the Godhead and man-hood were joined in one person, never to be divided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for originall guile, but also for all actuall sins of men.*

*The Propositions.*

1. Christ is very God.
2. Christ is very man.
3. Christ is very God and man, and that in one person.
4. Christ is the Savior of mankind.

1. Proposition.

*Christ is the very God.*

The proofe from Gods Word.

In

a John 1.1. IN the beginning was the Word, and the Word was with God, and that Word was God *a*. This is written of Christ. Therefore Christ is God.

b Psal. 2. 7. Act. 13. 33. Heb. 1. 5. Christ is begotten of the Father from everlasting *b*. Therefore very God.

c John 17. 3. This is life eternall, that they know thee to be very God, and whom thou hast sent, Jesus Christ *c*.

d Mat. 1. 23. They shall call his name *Emanuel*, which is by interpretation, God with us *d*.

e Heb. 1. 3. Christ, he is the brightnesse of the glory, and the engraved Image of (the Father) his person, and beareth up all things by his mighty hand *e*; Therefore very God.

f I believe in God the Father, &c. and in Jesus Christ his only Son our Lord, Symb. Apost. The Godhead of the Father, of the Son, & of the holy Ghost is all one: the glory equall, the Majesty co-eternall, Such as the Father is, such is the Son, The father uncreate, the Son uncreate, The Father incomprehensible, the Son incomprehensible, The father eternall, the Son eternall. The Father is Almighty, the Son Almighty, The Father is God, and the Son is God. The Father is Lord, and the Son is Lord, Symbol. Athanas. I believe in God the Father Almighty, &c. and in one Lord, Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, f Symbo. Nicen. g Confe. Helv. 1. ar. 11. c. 12. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13. 14. Belg. ar. 10. Wittenb. 2. Sveica ar. 1. Hence is proved that Christ is God by nature, and not by adoption, or grace.

*The errors and adversaries unto this truth.*

Miserably therefore do they erre, which either deny, or impugne the Deity of our Saviour, as did certain old heretikes, *viz.*

a Theod. hær. fab. lib. 4. The Arrians, whereof some were called the Doulcians, because in scorn they termed the only begotten of God, the Fathers servant *a*.

b Irenæus. The Cerinthians *b*.

c Euseb. eccl. hist. l. 3. c. 27. The Ebionites, among whom some said that Christ Jesus was a meer man; others acknowledged him to be God, but not from everlasting *c*.

d Basil. 5. contra Eunom. The Eunomians *d*.

e Concil. Brac. 2. cap. 3. The Samosatenians, who thought that Christ was not the Son of God, before his incarnation *e*.

The

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature *f*.

*f* Liberatus.

The Macedonians, who utterly denied the Son to be of one substance with the Father *g*.

*g* Theodoret. l. 4. hæret. fab.

The Agnoites, who held that the divine nature of Christ was ignorant of some things *h*.

*h* Gregor. ep. 22. l. 8.

Again, some late heretikes even to the death never would acknowledge Christ Jesus to be the true and very God, as namely:

Certain Catabaptists *i*.

*i* Zuing. lib. contra Catab.

Blandrat *k*.

*k* Beza ep. 19.

*Matthew Hamon* (burnt at Norwich *An.* 1579.) one of whose heresies was, that Christ was a meer, & sinful man *l*.

*l* John chron. 12 2. 9.

*Francis Ket* (burnt also at Norwich, *An.* 1588) who most obstinately maintained that Christ was not God till after his resurrection.

*David George*, sometime of *Basil*, who affirmed himself to be greater for power, then ever Christ was *m*.

*m* Hist. Davidis. Georg.

In oppugning the deity of our Savior, with these heretikes join the Jews *n*, and Turks, which say that Christ was a good man; such as *Moses* and *Mahomet* were *o*, but not God. Hence *Amurath* the great Turk in his letters unto the Emperor *Rodolph* the second, *An.* 1593. termed our Savior in derision, The crucified God, unto whom may be added the Family of Love *p*.

*n* Lud. Cater. 1. divinior visci. ad Judæos.

*o* Policy of the Turkish Emp. c. 5. p. 16.

*p* Display of the Family of Love. H. 3. at.

## 2. Proposition.

### *Christ is very man.*

### The proofe from Gods Word.

HOlding the humanity of Christ, we join with the blessed Prophets and Evangelists, who either propheried of his future incarnation *a*, and conception in the womb of a Virgin *b*, or plainly avouched, and writ, both that the Virgin *Mary* was his Mother *c*, and that, as very man, he grew and increased in strength *d*, endured hunger *e*, and thirst *f*, wept *g* and slept *h*, and suffered death *i*.

*a* The seed of the woman shall break thine head, Gen. 3. 15. The Scepter shall not depart &c. until Shiloh come, Gen. 49. 10. *b* Behold, a Virgin shal conceive and bear a Son, Isa. 7. 14. *c* Mat. 1. 18, 23. Luke 1. 27, 31, 34. *d* Luke 2. 40. *e* When he had fasted 40 daies and 40 nights, he was afterward hungry. *f* John 4. 7. He said, I thirst. *g* Luk. 19 41. *h* Mark 4. 38. *i* Mat. 27. 50 Mark 15. 37. Luke 23. 46. John 19. 30. 33.

Hence the ancient Fathers, and Christians.

I beleeve in God, the Father Almighty, &c. and in Jesus Christ, &c. which was conceived by the holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified dead and buried *k*.

The right faith is, that we beleeve and confesse, that our Lord Jesus Christ the Son of God, is God and man, God of the substance of the Father, begotten before the world; and man of the substance of his Mother, born in the world. Perfect God and perfect man, of a reasonable soul, and humane flesh subsisting. Equall to the Father, as touching his Godhead; and inferior to the Father, touching his manhood *l*.

I beleeve in one God, the Father Almighty, &c. and in one Lord Jesus Christ &c. who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the Virgin *Mary*, and was made man, &c *m*.

The very same testifie Gods people in Helvetia *n*, Basil *o*, Bohemia *p*, the Low countries *q*, France *r*, Ausburgh *s*, Wittemberge *t*, Suevia *u*, with many more besides *x*.

*The errors and adversaries unto this truth.*

Therefore most wicked were the opinions of those men which held, *viz.* that,

1. Christ really and indeed, had neither body nor soule, but was man in appearance only, as the Manichees *a*, the Eutichians *b*, the Marcionites *c*, and the Saturnians *d*.

2. Christ had a body without a soul, as thought the Eunomians *e*, the Arrians *f*, the Apollinarians *g*, with the Theopaschites *h*.

3. Christ took the flesh of the Virgin *Mary*; so did the Valentinians think *i*, and so think the Anabaptists *k*, and the Family of Love, who make an allegory of the Incarnation of Christ *l*.

4. Christ took flesh only, of the Virgin, but no soul; as the Arrians *m*.

5. Christ took flesh not of the Virgin only, but by the seed of man too; so said *Ebion n*, and *Carpocrates o*.

6. The flesh of Christ was spirituall, and his soul carnal; so dreamed the Valentinians *p*.

7. The

*k* Symb. Apost.
*l* Sym. Athan.
*m* Sym. Nicen.
*n* Confe. Helv. 1. ar. 11. & 1. c. 11.
*o* Confess. Basil. ar. 4.
*p* Confe. Bohe. cap. 6.
*q* Confe. Belg. ar. 18.
*r* Confess. Gal. ar. 14.
*s* Confess. Aug. ar. 3.
*t* Con. Wittem. c. 2.
*u* Confes. Suevica. ar. 2.
*x* Harmon. Confes. præf.
*a* Aug. lib. 14. contra. Faust.
*b* Niceph. lib. 18. cap. 52.
*c* Philast. Beza epist. 81.
*d* Iren. l. 1. c. 22.
*e* Basil contra Eunom.
*f* Theodoret. hæret. lib. 1. 4.
*g* Ruffin. lib. 2. c. 20.
*h* Niceph. l. 18. c. 53.
*i* Iren. l. 1. c. 1.
*k* Confe. Belg. ar. 18.
*l* H. N. prophecie of the Spirit, c. 19. sent. 9.
*m* Epiphan.
*n* Euseb. eccles. hist. l. 3. c. 27.
*o* Iren. l. 1. c. 24.
*p* Tertul. lib. de car. Christ.

7. The carnall body of Christ was consubstantiall with the Father; as published the Apollinarians *q*.

8. The humane nature of Christ before his passion, was devoid of humane affections; so thought the *Severites r*.

*q* Athan. lib. de incar. Christ.

*r* Niceph. lib. 17. cap. 29.

## 3. Proposition,

*Christ is God, and man, and that in one person.*

### The proofe from Gods Word.

THat the Divine, and humane natures of Christ, are united in one person, it accordeth with the holy *Scripture*. For, the Word was made flesh, and dwelt among us: (and we saw the glory thereof, as the glory of the only begotten of the Father) full of grace and truth, saith the Evangelist *John a*. And *Matthew*: Jesus when he was baptized, &c. Loe, a voice (came) from heaven, saying: this is my beloved *Son*, in whom I am wel pleased *b*.

*a* John 1. 14.

*b* Mat. 3. 17.

He that descended, is even the same that ascended far above the heavens, that he might fil all things, saith *S. Paul c*.

*c* Eph. 4. 10.

Again, Christ Jesus being in the form of God, thought it no robbery to be equall with God, he made himselfe of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man, &c. wherefore God hath highly exalted him, &c. that every tongue should confesse that Jesus Christ is the Lord, unto the glory of God the Father *d*.

*d* Phil. 2. 6, 7, 9, 11.

And the same Apostle: *T*here is one God, and one Mediator between God and man, even the man Christ Jesus, who gave himself a ransome for all men *e*.

*e* 1 Tim. 2. 4, 6.

Upon these, and the like grounds,

I beleeve in God, the Father Almighty, &c. and in Jesus Christ his only *Son* our Lord, which was conceived by the holie Ghost, born of the Virgin *Mary f*.

*f* Symb. Apost.

*T*he right faith is, *T*hat we beleeve and confesse, that our Lord Jesus Christ, the Son of God, is God and man, &c. who although he be God & man, yet he is not two, but one

Christ: One, not by the conversion of the Godhead into flesh, but by taking the manhood unto God. One altogether, not by confusion of substance, but by unity of person *g*. I beleeve in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men &c. came down from heaven & was incarnate. &c. He suffered, and was buried, &c. and he shall come again, &c. *h*, say the ancient and first Christians.

*g* Symb. Nicen.

*h* Confes. Hel. 1. c 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 19. Belg. ar. 19. August. ar. 3. Wittem. c. 2. Suevica ar 2. Harmon confess. præf.

The very same is the belief and confession of all the reformed Churches at this present, and alwaies hath been *i*.

*i* Hartman Schedel.

*Errors and adversaries unto these truths.*

Detestable therefore is the error,

Of the Acephalians; who denied the properties of the two natures in Christ *a*.

*a* Niceph. l. 16 cap. 33.

Of the Severites *b*, of *Eutiches* and *Discurus*; who affirmed the divinity and humanity of Christ, to be of one and the same nature.

*b* Volater. l. 1.

Of the Monothelites; who denied that two wils, *viz* a divine and humane, were in Christ *c*.

*c* Magdeburg eccles. hist. C. 6. c. 5. fol. 319.

Of *Theodorus Mopsechius*; who said that the Word was one thing, and Christ another *d*.

*d* Niceph. l. 18. c. 48.

Of *Nestorius*; who denied that two natures of Christ to be any otherwise united, then one friend is joined to another *e*, which only is in good will and affection.

*e* Beza, ep. 81.

Of *Servetus*; who said of Christ, that he was the pattern of all things, and but a figure of the Son of God; and that the body of Christ was compact of three uncreated elements *f*, and so confounded and overthrew both natures.

*f* Confess. Gal. ar. 14.

## 4. Proposition.

*Christ is the Savior of mankind.*

### The proof from Gods Word.

Christ to be the Savior of mankind, we find it perspicuously

onsly in the holy Scripture, which teacheth us that Christ was crucified, dead and buried *a*; and that to reconcile his Father unto us *b*; and to be a sacrifice for all sins of men *c*.

Hence I beleeve the forgiveneſſe of sin *d*.

He ſuffered for our ſalvation *e*.

For us men, and for our ſalvation, he came down from heaven *f*, ſay our Forefathers in their confeſſions: as do alſo our brethren throughout Chriſtendome *g*.

*a* Mat. 27. 16, &c.

*b* We were reconciled to God by the death of his Son, Rom. 5 10. God hath reconciled us unto himſelf by Jeſus Chriſt 2 Cor. 5 18. by his croſs, Eph 2. 16. It pleaſed the Father, &c. by him to reconcile all things unto himſelf, Col. 1. 10, 20. *c* He hath borne our infirmities, and carried our ſorrowes. Iſa. 53 4. He is the Lamb of God, which taketh away the ſin of the world, Joh. 1. 20. Chriſt hath redeemed us from the curſe of the Law, when he was made a curſe for us. Gal. 3. 13 God hath made him ſin for us, which knew no ſin, that we ſhould be the righteouſneſſe of God in him, 2 Cor. 5. 2. He is the reconciliation for our ſin, & not for ours only, but alſo for the whole world, 1 Joh. 2. 2. *d* Symb. Apoſt. *e* Symb. Ath. *f* Symb. Nicen. *g* Confeſ. Helv. 1. c. 11. & 2. ar. 11. Baſil. ar. 4 Bohem. ar 6. Gal. ar. 11, 16, 17. Belg. ar. 10, 21 Auguſt. ar. 3. Saxon. ar. 3. Wittem. c 2. Suevic. Harmon Confeſ. præf.

*Errors and adverſaries unto this truth.*

Wicked then are all opinions, and aſſertions, contrarying and croſſing this truth: as,

That the Father in his deity, not the Son in his humanity did ſuffer: which error the Patripaſſians did hold *a*.

*a* D. Auguſt. de Trin. l. 5.

That Chriſt, as well in his divinity, as in his humanity, ſuffered for mankind: an error of Apollinaris of old *b*, and of *Oſiander*, and *Andreas Muſculus*, of late years *c*.

*b* Magdeburg. Eccleſ. hiſt. cen. 4. c. 5.

*c* Beza ep. 60.

That the whole and holy Trinity was crucified; as ſaid *Petrus Antiochenus*.

That Chriſt really and indeed hung not on the croſs: for his paſſion was in ſhew only, ſaid the Cerdonites *d*, the Eutycheans *e*, and the Manicheans *f*: and another man, ſaid the Theopaſchits *g*, and the Baſilides *h*, yea the very devils, and not Chriſt, ſaid the Manichees *i*, ſuffered and hung on the croſſe.

*d* Iren. l. 1. c. 23

*e* Nic. l. 1. c. 53.

*f* Auguſt. con. Fa. l. 15. c 10.

*g* Antonin. tit. 13. c. 5. ſect. 2.

That the whole paſſion of Chriſt is to be underſtood allegorically, and not according to the letter; as the Family of Love do think *k*.

*h* Theod. Ter. *i* Auguſt. de Fide. c. 32, 33.

*k* *H. N.* Inſtr. ar 4. ſent. 17. 29.

That Chriſt on the croſs hath ſuffered for the redemption of mankind, and ſhall ſuffer again for the ſalvation of the evil, as Jeſus, (ſuch heretikes there have been) *l*, but ſhall

*l* Witneſs Tho. Aquin. con. 1. Peter. 3.

again suffer as Jesus Christ (which was one of *Francis Kit* his heresies for which he was burned) 3 for men: but one mother *Jane* is the Savior of woman: a most execrable assertion of Postellus the Jesuite *m*.

The fantasies of the Jacobites *n*, and Turks *o*.

The popish doctrine touching the Masse, praiers unto Saints, pardons and purgatory, which make the passion of Christ either of none effect, or to put away but originall sin only *p*.

That albeit our Savior hath suffered for all men in generall: yet both each man must suffer for himself in particular *q*; and the works of one man may satisfie the justice of God for another *r*; which are popish errors.

That Christ died not for the sins of all men; and that some sins are so filthy, and enormous, as Christ his blood upon true repentance of the delinquents part, cannot wash them away: which was *Kains s*, *Fr. Spira's t*, and other desperate persons error.

That whatsoever is written touching Christ his sufferings, must in us, and with us be fulfilled: the false doctrine of H. N. *u*.

*m* Jesuits Car. 1 book, c. 10.
*n* Niceph. l. 18. c. 52.
*o* Lonic. Tur. hist tom. 1. l. 1.
*p* See art. 22. 3, 31.
*q* Test. Rhem. in Rom. 8. 17.
*r* Ibid. in. Col. 224.
*s* Gen. 4.
*t* Hist. Fr. Spir.
*u* Prophecy of the Spir. cap. 19. sent. 3.

## 3. Article.

### Of the going down of Christ into Hell.

*As Christ died for us, and was buried; so also it is to be beleeved, that he went down into Hell.*

*The Propositions.*

*Christ went down into Hell.*

The proof from Gods Word.

SUndry be the texts of Scripture for Christ his discension into Hell.

Mine

Mine heart was glad (saith *David a*, a figure of Christ) and my glory rejoiced, my flesh also shall rest in hope. For why? Thou shalt not leave my soul in hell.

a Psal. 16. 10. 11. Act. 2. 26, 27.

O Lord my God, I cried unto thee, and thou hast healed me. Thou Lord hast brought my soul out of hell.

I will thank thee, O Lord my God with all my heart; and will praise thy name for evermore *b*. For great is thy mercy towards me; and thou hast delivered my soul from the nethermost hell *c*.

b Psal. 30. 1, 2.

c Psal. 86. 12, 13

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? He that descended, is even the same that ascended, far above all heavens, that he might fil all things *d*.

d Eph 4. 9, 10.

O Death where is thy sting? O hell where is thy victory *e*? Also that Christ went down into hell, all sound Christians both in former daies *f*, and now living *g*, do acknowledge; howbeit in the interpretation of the article, there is not that consent as were to be wished: some holding that Christ descended into hell,

e 1 Cor. 15. 55.

f He descended into Hel. Sym. Apost. Athan.

g Confe. Helv. 1. cap. 11. Ba. ar. 2. Aug. ar. 3 Suevica. ar. 12.

1. As God only and not man; as they do which say, how Christ descended powerfully, and effectually, but not personally into hell; and that the deity exhibited it selfe, as it were present in the infernall parts, to the terror of the devil, and other damned spirits.

2. As man only: and that as some think, in body only, as when death as it were prevailed over him lying in the grave, as others deem, in soul only, when he went unto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person, as they do which affirm that Christ in body and soule went, some think as it were into Hell; when upon the Crosse, and elsewhere he suffered the terrors and torments propheſied of, *Isa.* 53. 6, 10. *Psal.* 116. 3. and mentioned *Mat.* 26. 38. or 27. 46. *Luke* 22. 42. some say even into hel (the very place destined for the Reprobate) which he entred into the very moment of his Resurrection, at which time he shewed and declared himselfe a most glorious Conqueror both of death and hell, the most powerful enemies.

*Errors*

*Errors and adversaries unto this truth.*

But till we know the native, and undoubted sense of this article, and mystery of religion; persist we adversaries unto them which say:

That Christ descended not into hel at all, calling this article an error, and a fable, as *Carlisle* doth *a*.

That Christ being dead, descended into the place of everlasting torments, where in soul he endured for a time the very pains, which the damned spirits, without intermission, do abide. *Bannisters* error *b*.

That Christ alive upon the cross humbled himself, *usq; ad inferni tremenda tormenta*, even unto the dreadful torments of hel *c*: endured for a time those torments, *quales reprobi in æternum sensuri sunt*, which the reprobates shal everlastingly suffer in hel *d*: even despaired of Gods mercy, finding God at this time, *Non patrem, sed tyrannum*, not a Father, but a Tyrant: and overcame despair by despair; death by death; hel by hel and Satan by Satan *e*: suffered actually all the torments of hel for our redemption; and descended into the heaviest torments that hel could yield *f*: suffered the torments of hel, The second death, Abjection from God *g*: and was made a curse, that is, had the bitter anguish of Gods wrath in his soul and body, which is the fire that shall never be quenched *h*.

That Christ personally in soul went down into Lake Lymbo, to fetch from thence as *Canisius i*; to loose from thence, as *Vaux* he saith *k*; the souls of our forefathers, which afore his death (as the Papists dream) were shut up in the close prison of hel *l*.

That Christ by his descension hath quite turned hel into Paradise: *Costerus* the Jesuits error *m*.

*a* Carlisle against Doctor Smith, p. 28. 77

*b* Treat. of Bannisters error.
*c* Pagets Catech. Latin.
*d* Pisc. in Luc. 12. 10.
*e* Ferus in Mat. 27.
*f* Holmes Rejoind. p. 38. 138. 152.
*g* Houshold Catech.
*h* Gyffords Catech.
*i* Canis. Catech.
*k* Vaux Catec.
*l* Test. Rhem. an. Luc. 16. 26.
*m* Coster. instit. l. 5.

# 4. Article.

## Of the Resurrection of Christ.

*Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining*

*ning to the perfection of mans nature: 2 wherewith he ascended into heaven, 3 and there sitteth, untill he return to judge all men at the last day.*

*The Propositions.*

1. Christ is risen from the dead.
2. Christ is ascended into heaven.
3. Christ shall come again at the last day, to judge all men, even the quick and the dead.

1. Proposition.

*Christ is risen from the dead.*

The proofe from Gods Word.

THe Resurrection of Christ may be easily proved from the holy *Scriptures*, in which it is evident, first, that Christ should *a* and next, that he did rise from death unto life, both by his appearing to *Mary Magdalene b*, to divers women *c*, to two *d*, to ten *e*, to all the Disciples, to moe then five hundred brethen at once *g*, to sundry persons by the space of forty daies together *h*; and by the testimony also of the Apostles, *Peter i*, and *Paul k*.

A truth both beleeved and acknowledged by Gods people from age to age *l*.

*a* Thou wilt not suffer thine holy one to see corruption, Psal. 16. 10. After he is killed, he shal rise again the third day, Mar. 9. 31, and 10. 34. Luke 9. 32.

*b* John 20. 14.

*c* Mat. 28. 9. *d* Luke 24. 13, 15, 30, 31. *e* John 20. 19. *g* 1 Cor. 15. 6. *h* Acts 1. 3. *i* Acts 1, 22 and 2. 32. 1 Pet. 1. 3. *k* Acts 17. 2, 3. Rom. 10. 9. 1 Cor. 15. 4, 5 &c. *l* Symbol. Apost. Athan. Nicen. Conc. Hely. 1. ar. 11. and 2. c. 11. Basil. ar. 4. Bohem. c. 6. Gal. 15. 16. Belg. ar. 20. August. ar. 3. Suevic. ar. 2. Harmon. confess. præf.

*Errors and adversaries unto this truth.*

Utterly false then, and unchristian is the opinion of those men,

Which utterly deny the resurrection of any flesh, as did the *Sadduces a*, the false Apostles *b*, *Simon Magus c*, and the Manichees *d*.

*a* The Sadduces say there is no resurrection, Mar. 22. 23. they deny there is any resurrection, Luke 20, 27. they say there is no resurrection, neither Angel nor Spirit, Acts 23. 8. *b* How say some among you, that there is no resurrection of the dead, 1 Cor. 15. 12. *c* Epiphan. *d* August. contra Faust. l. 14. c. 16.

Which would acknowledge no resurrection of Christ, as would not, nor will the Jewes *e*, nor heretike Hamant *f*, nor *David George*, one of which errors was, that the flesh of Christ was dissolved into ashes, and so rose no more *g*.

Which affirme (as did *Corinthus*) that Christ shall rise again, but yet is not risen *h*.

which say, how our Savior after his resurrection, was so deified, as he retained no more the parts and properties of his body and soul, nor the union of both natures, but is meerly God. So thought the Schwenkfeldians *i*.

Which take the Resurrection of Christ to be but an allegory, and no true, certain history; as do the Family of Love *i*.

*e* Mat. 28. 13, 15 Jud. Cater. l. divinor. visor.
*f* Holin. chron. fol. 1299.
*g* Hist. Davidis Georg.
*h* Philaster.
*i* Display in Allens confess.

## 2. Proposition.

### *Christ is ascended into heaven.*

### The proof from Gods word.

IN saying how Christ with his body is ascended into heaven, and there sitteth, and abideth, we do agree with the Prophets *a*, Evangelists *b*, and Apostles *c*, with the ancient Fathers *d*, and Gods people our brethren, throughout all Christendome *e*.

*a* Psa. 47. 5, 68. 18. 110. 1.
*b* Matth. 23. 44. 25. 65. Act. 1. 9. Luke 24. 51.
*c* Rom. 8. 34. Eph. 4. 8.
*d* Symb. Apo. Athan. Nicen.
*e* Confes. Helv. 1. ar. 1. & 2. c. 11 Basi. ar. 4. Boh. c. 6. Gal. ar. 15 Bel. ar. 10. Au. ar. 3. Saxon. ar. 3. Suevic. ar. 2.

### *The Errors and adversaries unto this truth.*

But we altogether dissent

From Hamant, the English heretick, which denied the ascension of Christ *a*.

Also from Ket, the heretike and Apostata, which likewise denied our Saviors ascension, affirming that his humane nature is not in heaven, but in Judea, gathering a Church and people.

Also from the German Ubiquitaries, and Papists, they saying that Christ as man, is not only in heaven, but in earth too at this instant, whersoever the deity is *b*, these affirming the humane nature of Christ is, whersoever the Sacrament

*a* Holin. chron. fol. 1299.
*b* Ja. Smidelinus, Ubiquitatis Apostolus, Beza. epist. 61.

crament of the Altar is administred *b*.

Also from the Montanists, Cataphrygians, and Carpocratians *d*, who held how Christ not in body, but in soul ascended into heaven.

From the Papists, who say that Christ ascended into heaven, carried with him the souls, which he loosed from captivity, and bondage of the devil; even the souls of the righteous, afore that time not in heaven, but in Limbo *e*.

And lastly from those German divines, which think that our Savior carried with him into heaven the faithfull people in soul and body, raised at his resurrection *f*.

*b* Ergo it is not in heaven, unlesse heaven be upon earth.

*d* Phila. Thod.

*e* Catech. Trid. in Sym. verba, descendit ad inferos, & ascendit ad cœlos, Vaux Catech. cap. 1.

*f* Confess. Rhem. an. marg. p. 633.

## 3 Proposition.

*Christ shall come again at the last day, to judge all men, even the quick and the dead.*

### The proof from Gods Word.

GOd anointed Jesus of Nazareth with the holy Ghost, and with power, &c. Him God raised up the third day, &c. And he commanded us to preach unto the people, and to testifie that it is he, that is ordained a Judge of quick and dead, saith S. *Peter g*.

God shall judge the world by Jesus Christ *h*.

Jesus Christ shall judge the quick and the dead at his appearing, and in his Kingdom, &c. Henceforth is laid up for me the crown of righteousnesse, which the Lord the righteous judge shal give me at that day, and not to me only, but to all those that love his appearing, saith St *Paul i*.

The Judge standeth before the door, saith St *James k*.

And this Gods Church and people do firmly beleeve, and faithfully confesse *l*.

*g* Acts 10. 38, 40, 41.

*h* Rom. 2. 16.

*i* 2 Tim. 1. 8.

*k* Jam. 5. 9.

*l* Symb. Apost. Nicen. Athan. Confess. Helv. 2. c. 11. & 1. 9. 1. Basil. ar. 9. Bohem. cap. 6. Bel. ar. 37. Aug. ar. 3. Suevica. ar. 2.

### *Errors and adversaries unto this truth.*

On the other side both they abroad, and we at home, abhor them for their opinions, which said, that

There shall be no generall Judgement at all: as did the Manichees *m*, and do the Atheists.

That the devils, and the most ungodly, some of them, and

*m* Philaster.

namely, ſo many as in hel do call upon God for mercy, and forgiveneſſe, ſay the Turks *b*, yea of all them, ſay the Originiſts *c*, and Catabaptiſts *d*, ſhall be ſaved.

That the wicked ſhall not be judged at all, but ſhall die as the bruit beaſts, and neither riſe again in body, nor come unto judgement. An error of the Family of Love *e*.

That Chriſt ſhall not be the future Judge; ſo thought both *David George*, *Coppinger*, and *Arthington*: For that *George* tumor'd himſelfe to be Judge of the whole world *f*, and *Coppinger* and *Arthington* publiſht, how *William Hacket* was come to judge the world, and themſelves to be his angels for the ſeparating the ſheep from Goats *g*.

That beſides Chriſt, the Pope is Judge of the quick and dead; an error of the Papiſts *h*.

That afore the Judgement there ſhal be a golden world, the godly, and one beſides, enjoying the ſame peaceably, and glorioufly as the Jewes imagine *i*.

That the beleef, touching the generall Judgement of Chriſt, over the living, and dead, is a doctrine myſticall, or a myſtery (no hiſtory) as *k* H. N. teacheth.

That the righteous are already in godly glory; and ſhall from henceforth live everlaſtingly with Chriſt, and reign upon the earth: as the *l* Family of Love holdeth.

*b* P. A. of the Turks Emp. c. 23.
*c* Aug. conf. ar. 17.
*d* Bulling. con. Catabap l. 1. tract.
*e* Diſplay of the Fam. H 6.
*f* Hiſt. Davidis Georg.
*g* Conſpir. for pretend. Reform. p. 47. 55. A thing. ſedu.
*h* Extravag. de ſent. Excom. Cathobis & 24 q. 2.
*i* Conſel. Aug. ar. 17.
*k* H. N. in his Inſtruct. præf. ſent. 5.
*l* H. N. Ibid. ſent. 1. ar. 8. ſect. 35. and in his Evang. c. 1. ſect. 1. Alent. confeſ. in the Diſplay.

## 5. Article.

### Of the Holy Ghoſt.

*The holy Ghoſt 2 proceeding from the Father, and the Son, 3 is of one ſubſtance, majeſty, and glory, with the Father, and the Son, very, and eternall God.*

*The Propoſitions.*

1. The holy Ghoſt, is very and eternall God.
2. The holy Ghoſt is of one ſubſtance, majeſty and glory with the Father and the Son.

3. The

3. The holy Ghost proceedeth from the Father and the Sonne.

1. Proposition.

*The holy Ghost is very and eternall God.*

The proof from Gods Word.

THe holy Ghost to be the very, and eternall God, the Scriptures teach us. For he is the Creator of all things. In the beginning God created the heaven, and the earth, &c. And the Spirit of God moved upon the waters *a*. O Lord, how manifold are thy works, &c! If thou hide thy face, they are troubled, if thou take away their breath, they die, and return to their dust: if thou send forth thy spirit, they are created *b*: *Ergo* the holy Ghost is God.

Christians are to be baptized in the name of the holy Ghost *c*, as well as of the Father, and the Son. Therefore is he very God.

*Ananias* lied unto God *d*, and *Saphira* tempted God, when both he lied unto the holy Ghost, and she tempted the Spirit of the Lord.

As God he chooseth, assigneth, and sendeth forth men for the ministry of the Gospell *e*, as God he decreeth orders for his Church and people *f*, and as God, he is to be invocate, and praied unto, as well as the Father, and the Son, *g*.

Upon this, & the like words, I believe in the holy Ghost *h*, I beleeve in the holy Ghost, the Lord and giver of life *i*; the Catholike faith is this, that we worship one God in Trinity, and Trinity in Unity, &c. The Father is God, the Son is God, and the holy Ghost is God. And yet they are not three Gods, but one God *k*. &c. say the ancient Fathers: which also is the Faith and confession of all Gods people at this day *l*.

*The Errors and adversaries unto this truth.*

This maketh to the condemnation of the Pneumatomachees, whereof,

Some impugne the deity of the holy Ghost, as did in old

*a* Gen. 1. 1. 2.
*b* Psal. 10. 24, 29, 30.
*c* Mat. 28. 19.
*d* Act. 5. 3 4, 9.
*e* Act. 13. 2, 4.
*f* Act. 15. 28.
g 2 Cor. 13. 13.
*h* Sym. Apost.
*i* Symb. Nicen.
*k* Symb. Athan.
*l* Confes. Helv. ar. 6. c. & 2. c. 2. Basil. ar. 1. Bohe. c. 3. Bel. ar. 8. August. ar. 1. Wittemb. c. 1. Suevica. ar. 1. Gal. 6. Harm. confess. præf.

old time, *Samosatenus a*, and *Photinus b*, of late years, *Servetus c*, *Ochinus d* abroad; and *Francis Kett e*, *Hamant f*, and certain Brownists *g*, among us at home: Some affirm the holy Ghost to be but a meer creature, as did Arrius *h*, the Semiarrians *i*, the Macedonian heretikes *k*, the Tropicks *l*, Ochinus *m*. Some have assumed the style and title of the holy Ghost unto themselves; as did *Simon Magus n*, *Montanus o*, and *Manes p*.

Some have given the title of the holy Ghost unto men and women; so

Hierax said, that *Melchisedech* was the holy Ghost *q*.

*Simon Magus* termed his Helen the holy Ghost *r*.

The Helche said, the holy Ghost was a woman, and the naturall sister of Christ *s*.

Many Papists, and namely the Franciscans *t*, blush not to say, that S. *Francis* is the holy Ghost.

a Epiph.
b Vinc. Lyr. l. adverst. hær.
c Beza epist. 1.
d Zanch. de 3. El. l. 4. c 1.
e Burnt at Norwich, 14. Jan. 1588.
f Holinsh. chro. fol. 1297.
g Who whisper in corners that we must not beleeve in the holy Ghost, saith Bredwel writing against Glover, p. 102.
h Theod. l. 5. c. 10.
i Philast.
k Soz. l. 4. c. 27.
l Athan.
m Zanch. de El. par. l. 2. c. 5.
n D. Iren.
o Euse. l. 5. c. 18.
p Chry. de s. S.
q Epiphan.
r Epiphan.
s Epiphan.
t Alcar. Fr. l. 1.

## 2. Proposition.

*The holy Ghost is of one substance, majesty and glory with the Father, and the Son.*

### The proof from Gods Word.

THe holy Ghost effected the incarnation of Christ *a*, teacheth all things *b*, leadeth into all truth *c*, giveth utterance to his servants *d*, and gifts unto his people *e*, placeth Rulers in the Church, and Overseers to feed the flock of God *f*, sealeth the elect unto the day of redemption *g*, as well the Father, and the Son: and these three, *viz.* the Father, the Word, and the holy Ghost, are one *h*. Therefore is the holy Ghost of one substance, majesty and glory with the Father and the Son.

a Mat. 1. 18, 20 Luke 1. 35.
b Joh. 14. 26.
c Joh. 16. 13.
d Acts 2. 4.
e 2 Cor. 12. 8.
f Acts 20. 28.
g Eph. 4. 30.
h 1 John 5. 7.

And this was the beleef of the ancient Fathers.

I beleeve (say they) in the holy Ghost, the Lord and giver of life, &c. who with the Father and the Son together is worshipped, and glorified, who spake by the Prophets *i*.

i Symb. Nicen.

The Godhead of the Father, of the Son, and of the holy Ghost,

Ghoſt, is all one, the glory equall, the majeſty coeternal. Such as the Father is, ſuch is the Son, and ſuch is the holy Ghoſt, &c. And in this Trinity none is afore or after other, none is greater or leſſe then another: But the whole three perſons be coeternall together, and coequall *k*.

The very ſame do all reformed Churches beleeve and confeſſe *l*.

*The errors and adverſaries unto this truth.*

The premiſes do make

Againſt the Trethcites, which affirm the holy Ghoſt to be inferior unto the Father *a*.

Againſt the Arrians, who held the holy Ghoſt was inferior to the Son *b*.

Againſt the Macedonian heretikes, who held the holy Ghoſt to be but a a miniſter, and ſervant of the Father, and the Son *c*, yet of more excellent majeſty and dignity then the Angels *d*.

Againſt many erroneous ſpirits, which deliver the holy Ghoſt to be nothing elſe, but

The motion of God in his creatures; as did the Samoſatenians *e*.

A bare power and efficacy of God working by a ſecret inſpiration, as the Turks *f*, and certain Engliſh Sadducees do imagine *.

The inheritance allotted to the faithful *g*, and the being or vertuous eſtate of Chriſt *h*, as dreameth H. N.

The affection of charity, or Love within us; an error of *Petrus Lombardus i*.

Gods love, favor and vertue whereby he worketh in his children; ſo thought *Ochinus k*, and *Servetus l*.

*k* Symb. Ath.
*i* Confeſſ. Helv. 1. ar. 6. & 2. c. 3 Baſil. ar. 1. Bohem. c. 3. Gal. ar. 1. Belg. ar. 1. Aug. ar. 1. Wittemb. c. 1, 2. Suevica, ar. 1.
*a* Zanch. de 3. El. par. 1. l. 5. c. 1
*b* Aug. cont. Mar. Arrian.
*c* Ruffin. l. 1. c. 25.
*d* Niceph. l. 9. c. 47.
*e* Confeſſ. Aug. 5. ar. 8.
*f* Pol. of the Tur. Emp. 3. c.
* Hutchinſon in his Image of God, c. 14. p. 112. 2.
*g* H. N. in his Inſtruct. præf. ſect. 7.
*h* Idem in his Spir. and præf. ſect. 14.
*i* Sen. l. 1. diſt. ſect. 5. 2.
*k* Zanch. de 3. E. par. 1. l. 4. c. 1
*l* Zanc. ib. lib. 1. cap. 2.

## 3. Propoſition.

*The holy Ghoſt proceedeth from the Father and the Son.*

### The proofe from Gods Word.

THe proceeding of the holy Ghoſt from the Father, and the Son, we gather from the holy Scripture, which teacheth thee how

The

The Father ſendeth the Comforter, which is the holy Ghoſt, in the name of the Son *a*, and the Son ſendeth the Comforter, the Spirit of truth, from the Father *b*, he proceedeth of the Father *c*, and is ſent of the Son *d*.

So with us, ſay the ancient Fathers and Chriſtians.

He proceedeth from the Father and the Son *e*.

The holy Ghoſt is of the Father, and of the Son; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one holy Ghoſt, not three holy Ghoſts *f*, which is the faith of the modern Chriſtians *g*.

*a* John 14. 16.
*b* John 15. 26.
*c* Ibid.
*d* John 16. 7.
*e* Symb. Nicen.
*f* Symb. Athan.
*g* Confeſſ. Hel. 1. c. 3. Gal. c. 3. Belg. ar. 8. 11. Wittemb. c. 3. Suevica. ar. 1.

*The adverſaries unto this truth.*

This diſcovereth all them to be impious, and to erre from the way of truth, which hold and affirm,

That the holy Ghoſt proceedeth neither from the Father, nor the Son, but is one and the ſame perſon that Chriſt is: as the Arrians doe *a*.

That the holy Ghoſt proceedeth from the Father, but not from the Son: as at this day the Grecians *b*, the Ruſſians *c*, the Muſcovites *d*, maintain.

That there is a double proceeding of the holy Ghoſt; one temporall, the other eternall; an error of *Peter Lombarde*, uncontrolled hitherto, and therefore well liked of the Papiſts.

*a* Baſi. ſerm. de ſp. S.
*b* Ruſſe Commonweal, c. 23.
*c* Guagnin. de relig. Moſcov.
*d* Father de relig. Muſcov.
*e* T. Sent. l. 1. diſtinct. 14.

## 6. Article.

*Of the ſufficiency of the holy Scripture for ſalvation.*

*Holy Scripture* [1] *containeth all things neceſſary for ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be beleeved as an Article of the faith, or be thought requiſite and neceſſary to ſalvation.* [2] *In the name of the holy Scripture, we do underſtand thoſe Canonicall books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.* Of

Of the names and number of the Canonicall books.

| | |
|---|---|
| *Geneſis.* | *The 1 Book of Chronicles.* |
| *Exodus.* | *The 2 Book of Chronicles.* |
| *Leviticus.* | *The 1 Book of Eſdras.* |
| *Numbers.* | *The 2 Book of Eſdras.* |
| *Deuteronomie.* | *The Book of Eſther.* |
| *Joſhua.* | *The Book of Job.* |
| *Judges.* | *The Pſalms.* |
| *Ruth.* | *The Proverbs:* |
| *The 1 Book of Samuel.* | *Eccleſiaſtes, or the Preacher.* |
| *The 2 Book of Samuel.* | *Canticles or Song of Solomon.* |
| *The 1 Book of Kings.* | *4. Prophets the greater.* |
| *The 2 Book of Kings.* | *12. Prophets the leſſe.* |

*And the other books* (Hierom *ſaith*) *the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply to eſtabliſh any doctrine; ſuch are theſe following.*

| | |
|---|---|
| *The 3 Book of Eſdras.* | *Baruch the Prophet.* |
| *The 4 Book of Eſdras.* | *Song of the 3 Children.* |
| *The Book of Tobias.* | *The Story of Suſanna.* |
| *The Book of Judith.* | *Of Bel, and the Dragon.* |
| *The reſt of the Book of Heſter* | *The Praier of Manaſſes.* |
| *The Book of Wiſdome.* | *The 1 Book of Maccabees.* |
| *Jeſus the Son of Sirach.* | *The 2 Book of Maccabees.* |

4 *All the Books of the new Teſtament, as they are commonly received, we do receive, and accompt them for Canonicall.*

*The Propoſitions.*

1. The ſacred *Scripture* containeth all things neceſſary (to be known and beleeved) for the ſalvation of man.
2. All the books in the volume of the Bible are not Canonicall, but ſome, and namely thoſe here ſpecified, are.
3. The third and fourth Books of *Eſdras*, the Books of *Tobias*, &c. are Apocryphal.
4. Of the New Teſtament all the Books are Canonical.

1. Propoſition.

*The ſacred Scripture containeth all things neceſſary (to be known and beleeved) for the ſalvation of man.*

The proofe from Gods Word.

THe holy Scriptures to be ſufficient to inſtruct us in all things neceſſary to be known and beleeved, for mans ſalvation, the Word of God teacheth.

Ye ſhall put nothing unto the Word which I command you (ſaith the Lord) neither ſhall ye take ought therefrom.

Whatſoever I command you, take heed you do it; thou ſhalt put nothing thereto, nor take ought therefrom. Thou ſhalt not turn away from it to the right hand, nor to the left, that thou maieſt proſper whitherſoever thou goeſt *c*.

*c* Joſ. 1. 7.

Every Word of God is pure, &c. Put nothing unto his words, leſt he reproove thee, and thou be found a lier *d*.

*d* Prov. 30. 5, 6.

Theſe things are written that ye might beleeve, &c. and that in beleeving ye might have life through his Name *e*.

*e* Joh. 20 31.

The whole Scripture is given by inſpiration of God, and is profitable to teach, to improve, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect unto all good works *f*.

*f* 2 Tim. 3. 16, 17.

If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book: and if any man ſhall diminiſh of the words of this book, God ſhall take away his part out of the book of life, and out of the holy City, and from thoſe things which are written in this book *g*.

*g* Rev. 22. 18

Hereunto Gods people both alwaies have, and at this preſent do ſubſcribe *h*.

*h* Confe. Helv. 1. ar. l. 4. & 20. 1. Baſil. ar. 10. Bohe. c. 1. Gal. ar. 2. 4, 5. Bel. ar. 7. Saxon. ar. 1. Wittemb. 30. Suev. ar. 1.

*The Errors and adverſaries unto this truth.*

Therefore adverſaries be we to all adverſaries to this truth: eſpecially

To ſuch as ſcorn, and contemptuouſly reject the book of God, as both did the Circumcellians, which defaced, and burnt the holy Scriptures *a*, and Pope *Leo* the tenth, who

*a* Aug. contra Petill. 1. c. 27.

termed

termed the holy Gospell, a fable of Christ *b*: and do the prophane Atheists *c*.

Also to such as debase the credit and estimation of the holy Scriptures, as *David George* did *d*: & both do the Papists, who have an opinion that the Scriptures of God are not sufficient to instruct mankind unto salvation *e*: and the Anabaptists, which deem not the holy Bible to be the Word of God *f*, with the Family of Love, in whose books nothing is more frequent then the terming of Gods reverend ministers, and preachers, Scripture-learned.

Also to them which with Gods word do equal their own doctrins, Injunctions, Precepts, & Traditions, as do the Papists. For of their doctrin, say the Rhemists: Whatsoever the lawful Apostles, Pastors, or Priests of Gods Church preach in the unity of the same Church (meaning the new Church of *Rome*) is to be taken for Gods own word *g*. To the same purpose, but more blasphemously *Stapleton*: As the Jewes were to beleeve Christ: so are we simply, and in every thing to beleeve the Church (of *Rome*) whether it teacheth truth or errors *h*.

Whatsoever by the authority of the Church is commanded, ought of all men to be esteemed as the very Gospel, saith *Abbat Trithemius i*, of Popish precepts: and our English Rhemists *k*: He that despiseth the Churches, or her lawfull Pastors precepts. And of their Traditions; He that refuseth Ecclesiasticall traditions, deserveth to be thrown out of the Church among the heathen, as well as he which refuseth the Gospel, saith *Didacus Stella l*, and the Councel of Trent; with like affection of godlines and reverence, embrace we, and worship the books of the Old and New Testament, and Ecclesiasticall traditions, saith the Council *m*. The like opinion have the Moscovites of Traditions *n*.

To them finally are we adversaries; which above the Scriptures do prefer their own inventions, as did the Philosophers; whereof one said of *Moses*, That good man maketh a trim discourse, but proveth nothing; and the Grecians, to whom the Gospel is foolishnesse *o*; and imaginations, as did the Manichees *p*, *David George q*, and do the Turks *r*, and Family of Love *s*; or Traditions, as do the Papists,

*b* Apol. Steph. fol. 3. 58.
*c* Nash in Chr. his tears, p. 59. a.
*d* Hist. Davidis Georg.
*e* Linda. l. 1. c. 1
*f* Bullin. conr. Catab. p. l. 1.
*g* Test. Rhem. an. 1 Thes. 2. 12.
*h* Stapl. antrid. Evang. in Luc. 10. 16. p. 528.
*i* Tract. de propriet. Monach. c. 4.
*k* Test. Rhem. an. 1. Thes. 4, 8.
*l* Stella in Luc. 10. fol. 20.
*m* Concil. Trid. sess. 4.
*n* Russ. Com. c. 23.
*o* 1 Cor. 1 23.
*p* Epiphan.
*q* Hist. Davidis Geo.
*r* Pol. of the Tur. em. c. 3.
*s* Display. A 6.

piſts, who more cruelly do puniſh the violaters of their own Traditions and ordinances then they do the breakers of Gods Commandements 4 or Statutes, Edicts, Judgements, Proclamations, &c. proceeding from the brain of man, as *Machiavel* doth, and his Schollers.

2. Propoſition.

*All the Books in the volume of the Bible, are not Canonicall, but ſome are.*

That ſome books, and namely thoſe above mentioned, are not Canonical, it hath been granted by the beſt learned, and moſt godly of long time And as all reformed Churches in the world are of the ſame judgement with us; ſo in their publike Confeſſions, ſome have ſo accounted, and judged of them as we do *a*.

*a* Confeſſ. Gal. ar. 9. Belg. ar. 4

*Adverſaries to this truth.*

Therefore (to ſpeak firſt of the Canonicall books of the old Teſtament) much have they offended, which either rejected al, or allow'd but ſome of the books of the old Teſtament: of the former ſort were the *S*everians *a*, Baſilides *b*, Carpocrates *c*, and the Manichees *d*: and the Catabaptiſts *e*: of the latter were ſundry, whereof,

*a* Triteur. de eccleſ. ſcrip.
*b* Epiphan.
*c* Epiphan.
*d* Aug. de bono perſ. l. 2. c. 11.
*e* Zuing. l. contra Catabap.

*S*ome received no more but only the five books of *Moſes*, as the *S*adducees *f*.

*f* D. Whit. de S. Scrip. contra Bellar. q. 1. c. 3.

*S*ome, of all the books in the Old Teſtament, reject the works of *Moſes*, and namely his four laſt books, as the Moſcovites *g*.

*g* Ruffe Com. c 23.

*S*ome embraced the Law only, and the Prophets; as the Samarites *h*.

*h* Cyril. Catech. 18.

*S*ome eſteemed neither the Law nor the Prophets; as the Appelleans *i*.

*i* Tertul. de præſ. hært.

*S*ome had in contempt the book of the Canticles, as *S*ebaſtian Caſtellio *k*.

*k* Beza in vita Calv.

And ſome of the book of *Job*, as the Anabaptiſts *l*.

*l* Whitak. de S. Scrip. cont. Bellar. q. 1. c. 3.

3. Propoſition.

The

*The third and fourth books of Esdras, the book of Tobias, &c. be Apocrypha.*

That divers, and namely those books mentioned, are Apocrypha, we are neither the first that said, nor they alone which affirm the same. For so judged of them did the ancient Councel at Laodicea *a*, and do the Churches reformed, and namely in France *b*, and Belgia *c*.

*a* Can. 59.
*b* Confes. Gal. ar. 3. Confess.
*c* Belg. ar.

*Errors and adversaries unto this truth.*

So that they are to be held, and taken heed of, as Seducers, which upon the Church would thrust, either other mens works and devices, not comprised in the Bible, as would,

Some, the new prophets, *Barobas*, and *Barolf*, or *Basilides* the heretike *a*.

Some, the manifestation of Marcion the heretike *b*.

Some, the mystery of Manichee the heretike *c*.

Others, Esaias Ascensorium, of Hierax the heretick *d*.

Others the Gospel after the Ægyptians, after S. *Andrew*, S. *James* the lesser, S. *Peter*, S. *Bartholomew*, the 12. Apostles, *Barnabas*, *Nicodemus*, *Thaddeus*.

*a* Euseb. eccles. hist. l. 4. c. 8.
*b* Tertul. de hæret.
*c* Magdenburg. eccles. hist. c. 3. c. 11.
*d* Epiphan.

Others, the Canons of the Apostles.

Others, the Acts of *S. Abdie*, S. *Andrew*, S. *Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Revelation of S. *Paul*, *Stephen*, *Thomas*.

Others, the Books of the Anabaptists, of *H. N.* with Popish Legends, and the like.

Or the books Apocrypha, within the volume of the Bible, as the Papists, who therefore anathematize, and curse so many as take them not for Canonicall *e*.

*e* Concil. Trid. sess. 4. decr. de Can. script.

## 4. Proposition.

*Of the New Testament all the books are Canonicall.*

Although some of the ancient Fathers, and Doctors, accepted not all the books contained within the volume of the New Testament, for Canonicall: yet in the end they were wholly taken and received by the common consent of the Church of Christ in this world, for the very Word of God,

as they are at this day, almost in all places, where the Gospel is preached, and professed.

Howbeit, we judge them Canonical, not so much because learned, and godly men in the Church so have, & do receive, and allow of them; as for that the holy Spirit in our hearts doth testifie that they are from God. They carry a sacred and divine authority with them: and they do also agree in all points with the other books of God in the Old Testament.

*The errors and adversaries unto this truth.*

Therefore in admitting all and every of these books, and acknowledging them to be Canonical, we demonstrate our selves to be against

Such as rejected all the new Testament, as did the Jews, and our *Matthew Hamant a.*

a Holinsh. chro. fol. 1299.

Such as allowed part; but not the whole new Testament: and these were of divers sorts, whereof

Some allowed of the Evangelists, only *Matthew*, as the Cerdonites *b*, and Ebionites *c*, others only *Luke*, as the Marcionites *d*, others, only *John*, as the Valentinians *e*.

b Ef. l. 3. c. 27.
c Iren. l. 1. c. 26
d Iren. Ibid.
e Idem l. 2. c. 11.

Some accepted only the Acts of the Apostles, as the Tatians: others, of all other books rejected the said Acts, as the Manichees *g*, and the Severites *h*.

g August. l. de util. cred.
h Euseb.

Some, of S. *Pauls* Epistles, took the Epistles unto *Timothy* and *Titus* only to be Canonicall, as *Marcion* the heretike *i*.

i Iren. l. 3. c. 12.

Some, as Apocryphal, refuse the Epistles unto *Philemon k*, others the Epistles to the Hebrews, the Epistle of S. *James*, as *Althemerus l*, others the first, & second Epistles of *John*, with the Epistle of *Jude* as *Wigandus m*; others the Epistle unto the Hebrewes, of *James*, the two last of *John* and of *Jude*, as Cardinall *Cajetan n*.

k Theod. arg. in epist. Pauli ad Tit.
l Althemer. in c. 2. epist. Ia.
m Wigand.
n See Whitak. against W. Rainolds c. 7.

Some rejected the book of Saint *Iohns* Revelations, or the Apocalyps, as *Hoshnsius o*: we are also against them which allowed neither the whole new Testament, nor those books wholly, which they embraced, as the Marcionites, who defaced all those places in the Gospel after *Luke*, and in the Epistles, which concerned either the divinity, or humanity of our Saviour Christ *p*.

o Lib. de 600. error. pontif.
p Iren. l. 2. c. 29

And lastly, are we against them which receive the whole new

new Testament, but deface and put out such texts as mislike them; as the Turks who scrape out whatsoever they find touching the passion of Christ, alledging how it was added purposely by the Jewes in derision of Christians *q*. *q* Aul.l.2.p.50

# 7. Article.

## Of the Old Testament.

*1. The Old Testament is not contrary to the New. For both in the Old & New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.*

*2. Wherefore they are not to be heard, which fain that the old Fathers did look only for transitory promises.*

*Although the Law given from God by Moses, as touching* 3 *Ceremonies and Rites, do not bind Christian men:* 4 *nor the civil precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commandements, which are called morall.*

*The Propositions.*

1. The Old Testament is not contrary to the New.
2. The old Fathers looked for eternall happinesse, through Christ, as wel as for temporall blessings.
3. Christians are not bound at all to the observation of the Judaicall ceremonies.
4. The Judiciall lawes of the Jewes are not necessarily to be received or established in any Common wealth.
5. No Christian man whatsoever is freed from the obedience of the Law Morall.

1. Pro-

## 1. Proposition.

### *The Old Testament is not contrary to the New.*

### The proofe from Gods Word.

THat the Old Testament is not contrary to the New, it may be proved by many invincible arguments: yet it is most apparent, in that our Savior Christ, very God and very man (as above Art. 2. hath been declared) is offered unto mankind for his eternall salvation, by them both. For

We learn that there is one and no Christs moe in the New *a*, and we learn the same in the Old *b*.

That Christ is the Son of God, in the New *c*, we learn the same in the Old *d*.

That Christ is very man, in the New *e*, we learn that he should be so from the Old *f*.

That Christ was born at Bethelem in the New *g*, we learn that he should be so from the Old *h*.

That Christ was born of a Virgin in the New *i*, we learn that he should be so from the Old *k*.

That Christ was honoured of Wise men in the New *l*, we learn that he should be so from the Old *m*.

That he rode upon an Asse unto Jerusalem, from the New *n*, we learn that he should so do, from the Old *o*.

That he was betraied in the New *p*, we learn that he should be so from the Old *q*.

That he suffered not for his own, but for our transgressions, in the New *r*, we learn that he should so do, from the Old *s*.

In the New, that he rose again from the grave *t*, from the Old, that he should so do *u*.

And in the New, that he ascended into heaven *x*, and in the Old, that he should so do *y*.

*Errors and adversaries unto this truth.*

We are then adversaries to them all, which reject, as of no reckoning, the Old Testament, as did both old heretikes, as Basilides, Carpocrates, and the Manichees *a*, and the new Libertines,

*a* Acts 3.25. Gal. 3 8, 10.
*b* Gen. 22.18.
*c* Mat. 16.16. Acts 13.33.
*d* Psal. 2. 7.
*e* Heb. 2. 14, 15, 16.
*f* Isa. 11.1. and 53.3.
*g* Mat. 2.1.
*h* Mich. 5.2.
*i* Mat. 2.23.
*k* Isa. 7.14.
*l* Mat. 2.11.
*m* Isa. 60.6.
*n* Mat. 21.1.
*o* Zach. 9.9.
*p* Luke 22.7.
*q* Zach. 11.12.
*r* Acts 8.33. 1 Cor. 5.4. 1 Pet. 2.24.
*s* Isa. 53.5.
*t* Act. 2 29, 31. 1 Cor. 5.4. Mat. 12.40.
*u* Psal. 16.10. Jonas 1.17. and 2. 10.
*x* Eph. 4.8.
*y* Psal. 51.18.
*a* See afore ar. 6. Prop. 2.

Libertines, who say the Old Testament is abrogated *b*. *b* Bullin cont. Anab. l. 2. c. 14.

## 2. Proposition.

*The old Fathers looked for eternall happinesse, through Christ, as well as for temporall blessings.*

### The proofe from Gods Word.

THe old Fathers to have looked not only for transitory promises, but also for eternal happiness, through Christ, the holy Scripture doth manifest.

Saint *Paul* saith *a*, *a* 1 Cor. 10. 1.

Brethren, I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the red Sea; and did all eat the same spiritual meat; and did all drink the same spirituall drink: (for they drank of the spirituall Rock that followed them; and the Rock was Christ.) 2. 3.

By faith, *Noe* was made heir of the righteousnesse which is by faith *b*. *b* Heb. 11. 7.

By faith, *Moses* when he was come to age, refused to be called the son of *Pharaohs* daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season, esteeming the rebukes of Christ greater riches, then the treasures of Egypt: for he had respect unto the recompence of reward *c*, &c. *c* Ibid. 24, 25, 26.

All these through faith obtained good report, and received not the promise; God providing a better thing for us, that they without us should not be made perfect *d*. *d* Ibid. 39, 40.

*Abraham* rejoiced to see my day *e*, *Abraham* above hope beleeved under hope, that he should be the father of many nations *f*. *e* Rom. 8. 5, 6. *f* Rom. 4. 18.

Of which salvation the Prophets have enquired, and searched *g*. *g* 1 Pet. 1. 10.

This truth was never doubted of in the Church of God, and is publikely acknowledged by some confessions *h*, *h* Helv. 2. c. 13. Saxon. 2. 13.

*The adversaries to this truth.*

They are not then to be heard, which think the Fathers, and faithful people before Christ his time, hoped only for

temporall, and not for ſpirituall: and if for ſpirituall, yet not for eternal happineſs; as did many of the Jewiſh Atheiſts *a*, and Sadducees *b*, and do the Family of Love, which make the promiſes of happineſs, by temporall bleſſings to be accompliſhed in transitory life.

*a* Pſal. 53. 1.
*b* Acts 23. 28.

Hence H. N. very ſtrangely allegorizeth of the land of promiſe, when he calleth it, The good land of the upright, and concordable life; and ſaith that, The lovely being or nature of the Love, is the life, peace, and joy, mentioned, *Rom.* 14. 6. and the land of promiſe wherein honey, and milk floweth, ſpoken, *Exod.* 3. *a.* 13. *a. Deut.* 8. *b.* This, and more a great deal to this effect, hath H. N. *c.*

*c* In his book entit. The ſpir. land of peace. c. 18. 9, 10. and c. 2. 4, 5.

## 3 Propoſition.

*Chriſtians are not bound at all to the obſervation of the Iudaicall ceremonies.*

### The proof from Gods Word.

THat neither the whole Law ceremoniall of the Jews, nor any part thereof is neceſſarily to be obſerved of us Chriſtians, the holy Scripture teacheth us by *Peters* viſion *a*, the Apoſtles decree *b*, and by the doctrine of St *Paul c*.

*a* Acts 10. 13.
*b* Act. 15. 24, 29
*c* Gal. 1, 3, 4. and 4. 10, 11. Eph. 2. 14, 15. Col. 2. 16, 17.

As all beleeve, ſo ſome Churches publikely acknowledge the ſame *d*.

*d* Confeſſ. Gal. ar. 13. Belg. ar. 25.

*The Errors and adverſaries unto this truth.*

In a wrong opinion therefore be they, who are of mind, either that the Law Ceremonial wholly is to continue, and be in uſe, or that part thereof is yet in force, and muſt be.

The former of theſe was the opinion of the falſe prophets *a*, the Cerinthians *b*, the Ebionites *c*, and is of the Jews, Armenians, and Family of Love *d*, the latter is an error of our home Sabbatarians. For ſay they:

*a* Acts 15, 1, 2.
*b* Euſeb.
*c* Iren. l. 1. c. 26.
*d* H. N. evang. c. 12. ſect. 49.

The Sabbath was none of the Ceremonies, which were juſtly abrogated at the coming of Chriſt *e*.

*e* D. B. Sab. doctrine, 1. book, p. 11.

When all the Jewiſh things have been abrogated, only (by their very words) the Sabbath hath continued ſtill in the Church in its proper force, that it might appear that it was of a nature far differing from them *f*. Where-

*f* Ibid. p. 10.

Whereas all other things were so changed, that they were clean taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed, that it yet remaineth: which sheweth, that though all the other were ceremoniall, and therefore had an end: This Sabbath was morall, and therefore abideth still *g*. g Ibid. p. 41.

The Commandement (of Sanctifying every Seventh day as in the Mosaicall decalogue) is naturall, morall, and perpetuall (is their doctrin *h*.) h Ibid. p. 7.

## 4. Proposition.

*The Judiciall lawes of the Iewes, are not necessarily to be received, or established in any Common-wealth.*

### The proof from Gods Word.

THe truth hereof appeareth by the Apostles decree *a*, which sheweth whereunto only the Primitive Church necessarily was tied. a Acts 15. 20, 28, 29.

By the Apostles doctrine *b*, which enjoineth the Christians to yield obedience unto the Ordinances of their lawful Governors, and Commanders whatsoever. b Rom. 13. 1. 1 Pet. 2, 13, 14

By the Apostles example, and namely of the blessed St *Paul c*, who took benefit, and made good use of the Roman, and Imperiall Lawes. c Acts 16. 37. Act. 22. 25, &c. Act. 25. 11, 12.

*Errors and adversaries unto this truth.*

This truth neither is, nor ever was oppugned by any Church. Only among our selves some think us necessarily tied unto all the Judicials of *Moses*, as the Brownists. (For they say, The lawes Judiciall of *Moses* belong as well unto Christians, as they did unto the Jewes *a*.) a Barrowes disco. p. 127.

Others, that we are bound, though not unto all, yet unto some of the Judicials, as holdeth T. C. *b*, and *Philip Stubs c*. b 1. Reply. sect. 1, 3. c Anatom. of abuses, 2. part. D. b.

## 5. Proposition.

*No Christian man whatsoever is freed from the obedience of the law Morall.*

## The proofs from Gods Word.

THink not that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfill them. For truly I say unto you (saith our Saviour Christ) till heaven and earth perish, one jot or one tittle of the Law shall not scape till all things be fulfilled: whosoever therefore shall break one of these least commandements, and teach men so, shall be called the least in the Kingdome of Heaven, &c. *a*.

*a* Mat. 5. 17, 18, 19.

If thou wilt enter into life, keep the Commandements, &c. Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witnesse; Honor thy father and thy mother *b*.

*b* Mat. 19. 17, 18, 19.

Do we make the Law of none effect, through faith? God forbid, yea, we establish the Law *c*. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandements of God *d*. The publique confessions of the Churches of God in France *e* and Belgia *f*, agree with this Doctrine.

*c* Rom. 3. 31.
*d* 1 Cor. 7. 19.
*e* Art. 23.
*f* Art. 25.

## *Errors and adversaries unto this truth.*

Whereby are condemned, as most wicked and unsound, the Opinions

Of the Manichees, who found fault with the whole Law of God, as wicked, and proceeding, not from the true God but from the Prince of darkenes *a*.

*a* Aug. cont. Faust. epist. 11. and 74.

Of Brownist *Glover*, whose opinion was, that Love now is come in the place of the ten Commandements *b*.

*b* Bredwel de tect. p. 119.

Of *Johannes Isthimi*, and his followers, the Antinomies, who will not have Gods Law to be preached, nor the conscience of sinners to be terrified, and troubled with the Judgements of God *c*.

*c* Sim. Pauli. meth. part. 2. de lege Dei. p. 54.

Of *Banister* (among our selves) who held how it is utterly evil for the elect, so much as to think, much less to speak, or hear of the fear of God (which the Law preacheth *d*.)

*d* Bani. error.

8. Article

# 8. Article.

## Of the three Creeds.

1 *The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received, and believed. For* 2 *they may be proved by most certain warrants of holy Scripture.*

*The Propositions.*

1. The Nicene, Athanasian, and Apostolicall Creeds, ought to be received and beleeved.

2. The three Creeds, *viz.* The Nicene, Athanasian, and of the Apostles, may be proved by the holy Scripture.

### 1. Proposition.

*The Nicene, Athanasian, and Apostolical Creeds, ought to be received and beleeved.*

THis proposition the Churches of God, both anciently, and in these last daies a, do acknowledge for true.

*The Errors and adversaries unto this truth.*

Therefore much out of the way of godlinesse are they which term the Apostles Creed, A forged patchery, as *Barrow* doth a, and *Athanasius*, *Sathanasius* Creed, so did *Gregorius Paulus* in Polonia b, and the new Arrians, and Nestorians in Lituania c.

My selfe some 28. years ago, heard a great learned man, whose name upon another occasion afore is expressed (to whose acquaintance I was artificially brought) which in private conference between him and my selfe, termed worthy *Zanchius* a Fool and an Asse, for his book *de tribus Elohim*, which refuteth the new Arrians; against whose founders the Creeds of Athanasius, and Nicene were devised. Him atten-

a Confess. Helv. 2. c. 11. Gal. ar. 5. Belg. ar. 9. Saxo. ar. 1.
a Bar. dis. p. 76.
b Genebr. l. 4. p. 1158.
c Surius chro. p. 320.

tively I heard, but could never since abide for those words: and indeed I never saw him since.

2. Proposition.

*The three Creeds, viz. the Nicene, Athanasian, and of the Apostles, may be proved by the holy Scripture.*

The proofe from Gods Word.

THan this assertion nothing is more true: For the Creeds, I mean these three Creeds, speak first,

Of one and the same God, whom we are to beleeve, is for essence but one *a*, in persons three *b*, *viz.* The Father, the Creator *c*, the Son, the Redeemer *d*, the holy Ghost, the Sanctifier *e*. Next of the people of God which we must think, and beleeve, is,

The holy *f*, and Catholike Church *g*.

The Communion of Saints *h*.

Pardoned of all their sins *i*.

And appointed to rise from death *k*, and to enjoy eternall life both in body and soul *l*.

*a* Deut. 6. 4. Mal. 2. 10. 1 Cor. 8. 4. Eph. 4. 5, 6.
*b* Mat. 3. 17. Gal. 4. 6. 1 John 5. 7.
*c* Psal. 134. 3.
*d* Isa. 53. 4. Rom. 5. 18. Gal. 3. 13. Eph. 2. 16. 1 John 2. 2.
*e* 1 Cor. 1. 21, 22. 1 Pet. 1. 2.
*f* Eph. 1. 3, 4. and 2. 21. Col. 2. 22. *g* Isa. 54. 2. Psal. 87. 4. Acts 1. 8, &c. Eph. 2. 14. Rev. 5. 9. *h* Eph. 4. 15. 1 Cor. 10. 16. Heb. 10. 25. 1 John 1. 7. *i* Isa. 44. 22. Mat. 18. 23, &c. Col. 2. 13. *k* Joh. 5. 28. 1 Cor. 15 Phil. 3. 21. 1 John 6. 39. 1 Pet. 1. 4. Revel. 21. 4.

*The adversaries unto this truth.*

Therfore we are enemies to all adversaries of this doctrin, or any whit of the same in them comprised, whether they be Atheists, Jewes, Sadduces, Ebionites, Tretheites, Antitrinitarians, Apollinarians, Arrians, Manichees, Nestorians, Origenians, Turks, Papists, Familists, Anabaptists, or whosoever.

# 9. Article.

## Of Originall, or Birth sin.

1 *Original sin standeth not in the following of* Adam, *as the Pelagians do mainly talk, but* 2 *it is the fault, and corruption*

*corruption of the nature of every man, that naturally is engendred of the off-spring of Adam, whereby man is very far gone from originall righteousnesse, and is inclined to evill, so that the flesh lusteth against the Spirit, and therefore in every person, born into the world, it deserveth Gods wrath, and damnation.*

3 *And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek* φρόνημα σαρκὸς, *which some do expound, the wisedome, some the sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God: and although there is no condemnation for them that beleeve, & are baptized, yet the Apostle doth confesse, that Concupiscence, and Lust hath of it self the nature of sin.*

*The Propositions.*

1. There is Originall sin.
2. Originall sin is the fault, and corruption of the nature of every man, &c.
3. Original sin remaineth in God his dear children.
4. Concupiscence, even in the regenerate, is sin.

1. Proposition.

*There is Originall sin.*

The proof from Gods Word.

IN the holy Scripture we find of Original sin, the cause, the subject, and the effects: the cause thereof is *Adams* fall *a*, partly by the subtill suggestions of the devil *b*, partly through his own free will: and the propagation of *Adams* his corrupted nature unto his seed and posterity.

*a* Rom. 5. 15. 1 Cor. 15. 21.
*b* Gen. 3. 4.

Except a man be born again, he cannot see the Kingdom of God, saith our Saviour Christ *c*. As by one man sin entred into

*c* 2 Cor. 11. 3.

into the world, and death by sin, and so death went over all men, for as much as all men have sinned, saith S. *Paul* d. As new-born babes desire the sincere milk of the Word, that ye may grow thereby, saith S. *Peter* e. And S. *James* f, Of his own will begat he us with the Word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* saying g: You that were dead in trespasses and sins, &c. and were by nature the children of wrath, as wel as others. But God, which is rich in mercy, through his great love wherewith he loved us, even when we were dead by sins, hath quickned us together in Christ.

d John 3. 3.

e 1 Pet. 2. 2.
f Jam. 1. 18.
g Eph. 2. 1. 3, 4, 5.

The subject thereof, is the old man, with all his powers, mind, wil, and heart. For in the mind there is darknesse and ignorance of God, and his wil h: and in the will and heart of man, there is concupiscence and rebellious affections against the Law of God i.

h Mat. 12. 24.
i Rom. 8. 7. 2. 14. 1 John 3. 1. & 5. 19, 20.

And the effects of this Birth, or Originall sin, are first actuall sins, and they both inward, as ungodly affection; and outward, as wicked looks, prophane speech, and deviliſh actions k; next, an evil conscience l, which bringeth the wrath of God, death, and eternall damnation m.

k Mat. 15. 19.
l 1 John 3. 21.
m Rom. 1. 18. Col. 3. 5, 6.

All Churches of God beleeve this, and some in their publike confessions testifie so much n.

n John 8. 24. Rom. 5. 12. Jam. 1. 15. o Rom. 5. 18. p Confess. Helv. 1. ar. 8. & 2c. 8. Basil. ar. 2. Bohem. c. 4. Gal ar. 9, 11. Belg. ar. 15. August. ar. 1. Saxon. ar. 2.

*The Errors and adversaries unto this truth.*

Thus armed with authority, and forces from the Word of God, and assisted with the neighbor Churches, we offer battel:

1. To the Jewes q, Carpocratians r, and Family of Love s, who flatly deny there is any originall sin.

q Fr. Laut. 2. Villanim. de forma. S. concion. l. 1. c. 13.
r Clem. Alex. strom. lib. 3.
s Display in Allens conf.

2. To the Papists, which say, that

Originall sin is of all, the least sin, and lesse then any veniall sin.

Originall sin is only the debt of punishment for the sin of *Adam*, and not his fault.

Originall sin is not properly sin: all this hath *Ruardus Tapperus* t.

t Tap. tract. de pec. Orig.

Such

Such as are infected only with Originall sin, are free from all sensible punishment *n*.

3. To *Florinus* and *Blastus*, who make God the Author of sin *x*.

4. To the Sabbatarians among us, who teach, that The Life of God in *Adam* before his fall, could not continue without a Sabbath *y*.

The Sabbath was ordained before the fall of *Adam*, and that not only to preserve him from falling *b*, but also that being holy and righteous still, he might have been preserved in the favor of God; which D. B. delivereth in his Sabbath-doctrine.

5. We are also adversaries to the like curiously affected who enquire,

Whether it was Gods Will, that *Adam* should fall?
Whether God enforced our first parents to fall?
Why God staied not *Adam* from falling? &c.

*n* Th. Aquin. l. 4. dist. 16. q. 1. ar. 2.
*x* Confe. Helv. 2. c. 8. ex. Iren.
*y* Sab. doct. 1. book p. 15.
*b* Ibid.
*j* Ibid. 2. book pag. 182.

## 2. Proposition.

*Originall sin is the fault, and corruption of the nature of every man, &c.*

### The proofe from Gods Word.

ORiginall sin is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing: neither doth Gods people so think: and some Churches, by their extant Confessions, with us deny the same: as the Church in France *a*, and the Low-countries *b*: but it is, partly the Imputation of *Adam* his disobedience unto us *c*, and partly the fault, and corruption of mans nature *d*, as the Churches also acknowledge *e*.

*a* Confess. Gal. ar. 10.
*b* Confess. Belg. ar. 15.
*c* Rom. 5. 12, 16
Confess. Aug. ar. 2. Saxon. ar. 2. Witt. c. 4.
*d* Rom. 3. 13, & 7. 18. Eph. 1. 3.
*e* Confe. Helv. 2. c. 8. Gal. ar. 10. Bohe. cap. 4. Aug. ar. 2. Sax. ar. 2. Witt. c. 4.

### *The Errors and adversaries unto this truth.*

Adversaries unto this truth, are,

The Pelagians *f*, & Family of Love *g*, who say that Originall sin commeth not by propagation, but by Imitation.

Such as ascribe Originall sin in no sort unto man, but either unto God, as did the Hermogenians *h*, or unto the devil as did the Valentinians *i*.

*f* Auguft de. pec. meritis, c. 1, 2, 3.
*g* Display in Allens conf.
*h* Tertul.
*i* Auguft.

The Manichees, who preached that this sin is another, and a contrary substance within us, and proceedeth not from our corrupted nature *k*.

The Apollinarians, who held originall sin to be from nature *l*.

The Papists, who affirm that some persons, and namely, the Virgin *Mary m*, is free from this Originall sin.

### 3. Proposition.

*Originall sin remaineth in God his dear children.*

### The proof from Gods word.

I Allow not that which I do; for what I would, that doe I not, but what I hate, that do I, saith St *Paul a*.

The flesh lusteth against the Spirit, and the Spirit against the flesh: so that ye cannot do the same things that ye would *b*.

Every man is tempted when he is drawn away by his own concupiscence, and is entleed *c*.

Dearly beloved, I beseech you, as strangers, abstain from fleshly lusts which fight against the soul *d*.

Nothing is more true *e*, in the judgment of Gods people *f*.

*The Errors and adversaries unto this truth.*

We stand therefore in this point,

Against the Papists, who say that Originall sin was not at all, much lesse remained in the Virgin *Mary a*.

Against *Giselbertus*, whose doctrine is, that Baptisme once received, there is in the baptized no sin at all, either originall or actuall *b*.

Against the Family of Love, who affirm that the elect and regenerate sin not *c*.

Against the Carpocratians, whereof some he asted themselves to be every way as innocent as our Savior Christ *d*.

Against the Adamites both old *e* and new *f*, who said they were in so good state, as *Adam* was before his fall, therefore without originall sin.

Against the Begadores in Almaign, affirming they were, impeccable, and had attained unto the very top, and pitch of perfection, in vertue and godliness *g*.

4. Prop.

*k* August. de hæres.
*l* Athan. de incar. Christi.
*m* Concil. Tri. sess. 5. decr. de pec. Orig. Alb. Mig. c. 74. super Evang. Missus est, &c. Paulus de Palacio in Mat. c. 11. p. 463.

*a* Rom. 7. 15.
*b* Gal. 4. 17.
*c* Jam. 1. 14.
*d* 1 Pet. 2. 11.
*e* Confe. Helv. 1. ar. 8. & 2. c.
*f* Basil. ar. 2. Gal. ar. 11. Saxon. ar. 11.
*a* Concil. Basi. sess. 6. Test. Rhem. annot. Rom. 5. 14.
*b* Giselb. lib. altercat. Syna. & eccles. c. 8.
*c* H. N. Document. sent. c. 2. sect. 1. c. 13. sect. 5.
*d* Iren. l. c. 24.
*e* Epiphan.
*f* Æneas Sylv. hist. Bohe. c. 41
*g* Carranza summa Concil

## 4. Propoſition.

*Concupiſcence, even in the regenerate, is ſin.*

COncupiſcence in whomſoever, luſteth againſt the Spirit *a*, fighteth againſt both the ſoul *b*, and the law of the mind *c*, and therefore (but that there is no condemnation to them which are in Chriſt Jeſus *d*) it bringeth death and damnation *e*.

*a* Gal. 5. 17.
*b* 1 Pet. 2. 11.
*c* Rom. 7. 23.
*d* Rom. 8. 1.
*e* Gal. 5. 17, 21. Jam. 1. 14, 15.

Mortifie therefore your members, which are upon earth (ſaith S. *Paul* unto the Coloſſians) fornication, uncleanneſſe, the inordinate affection, evil concupiſcence, &c. for the which things ſake, the wrath of God commeth on the children of diſobedience. *f* Coloſſ. 3. 5.

And unto all Chriſtians, S. *Peter*: I beſeech you, as ſtrangers, abſtain from fleſhly luſts *g*. *g* 1 Pet 3. 11.

To the ſame purpoſe is both the doctrine, and Confeſſions of Gods people *h*. *h* Conf. Helv. 2. c Saxon, ar. 2. 10.

*The errors and adverſaries unto this truth.*

Therefore we miſlike their opinions, as unſound, which ſay that concupiſcence either is no ſin at all, or but a veniall ſin: the former was an aſſertion of the Pelagians *i*, and is of the Papiſts *k*: that latter was one of Glovers errors. *i* Confeſſ. Aug. ar. 2.

*Francis*, the Monk of Colen, counted concupiſcence no ſin, but ſaid it was as naturall, and ſo no more offenſive before God, for man to luſt, then for the Sun to keep his courſe.

*Petrus Lombardus* ſaith, that concupiſcence afore Baptiſm is both a puniſhment, and a ſin, but after Baptiſm is no ſin, but only a puniſhment *k*. *k* Lomb. l. 2. diſt. 32.

The Church of Rome both teacheth that the power of luſting is not, but the uſe of wicked concupiſcence, is evill, and numbred amongſt moſt grievous ſins *l*; & decreeth how Concupiſcence is not ſin, but proceedeth from ſin, and inclineth unto ſin *d*. *l* Catech. Trid. præcep. 9. *d* Concil. Triſeſ. S. decreto de pec. Orig.

*Glover* the Browniſt ſaid, that the intemperate affections of the mind, iſſuing from concupiſcence, are but venial ſins *e* *e* Bred. decret. 69. i. 9.

# 10. Article.

## Of Free-will.

*1 The condition of man, after the Fall of* Adam, *is such that he cannot turn, and prepare himselfe by his own naturall strength, and good works, 2 to faith and calling upon God, wherefore we have no power to do good works pleasant and acceptable to God 3 without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.*

### *The Propositions.*

1. Man of his own strength, may do outward and evill works before he is regenerate.

2. Man cannot do any work that good is, and godly, being not yet regenerate.

3. Man may perform, and do good works, when he is prevented by the grace of Christ, and renewed by the holy Ghost.

### 1. Proposition.

*Man of his own strength may do outward and evil works, before he is regenerate.*

### The proofe from Gods Word.

WE deny not, that man, not yet regenerate, hath free will to do the works of nature, for the preservation of the body, and bodily estate, which thing had, and have the bruit beasts, and prophane Gentiles, as it is also well observed in our neighbor Church *a*: Besides, man hath free will to perform the works of Satan, both in thinking, willing and doing that which evil is. For the imaginations of the thoughts of mans heart are only evil continually *b*; evil, even from his youth *c*. A truth confessed by our brethren.

*a* Confe. Helv. 2. cap. 9. Aug. ar. 18. Saxon. 3. 4. 7.

*b* Gen. 6. 5.

*c* Confe. Helv. 2. c. 9. and 1. ar. 9. Bohem. 6. 4.

*Adversaries*

*Adversaries to this truth.*

A false perswasion is it therefore, that man hath no power to move either his body so much as unto outward things, as *Laur. Valla* dreamed *a*, or his mind unto sin, as the Manichees maintained, affirming how man is not voluntarily brought, but necessarily driven to sin *b*.

*a* Simon Pauli meth. pas. 2. de lib. Ar.
*b* Aug. epist. 28

2. Proposition.

*Man cannot do any work that good is, and godly, being not as yet regenerate.*

The proof from Gods Word.

THe wisedome of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be. They that are in the flesh cannot please God *a*.

*a* Rom. 8. 7, 8.

The naturall man perceiveth not the things of the Spirit of God; for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned *b*.

*b* 1 Cor. 2. 14.

No man can say that Jesus is the Lord, but by the holy Ghost *c*.

*c* 1 Cor. 12. 3.

We are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is from God *d*.

*d* 2 Cor. 3. 5.

Without me ye can do nothing, saith our Savior Christ *e*. Which is the confession of the godly reformed *f*.

*e* John 15. 5.
*f* Confe. Helvet. 1. ar. 9. & 2. c. 9 Basil. ar. 2. Bohem. c. 4. Aug. ar. 18. Belg. ar. 14.

*The adversaries unto this truth.*

Adversaries unto this truth are all such as hold, that naturally there is free will in us, and that unto the best things. So thought the Pharisees, the Sadducees, the Pelagians *a*, and the Donatists *b*: and the same affirm the Anabaptists *c* and Papists. For say the Papists,

*a* August. de pec. mer. l. 3.
*b* Idem contra Petil. cap. 19.
*c* Zuing. contra Catabap.

Man, by the form and power of nature, may love God, above all things *d*.

*d* Gab. Biel. 3. sent. dist. 37.

Man hath free will to perform even spirituall and heavenly things *e*.

*e* Concil. Trident. sess. 6. c. 1.

Men beleeve not but of their own free will *f*. It is in a mans free will to beleeve, or not to beleeve, to obey or disobey the Gospel of truth preached *g*.

*f* Test. Rhemens. Mat. 20. 16.
*g* Ibid. annot. marg. p. 408.

The Catholike (popish) religion teacheth free-will.

3. Proposition.

*Man may perform, and do good works, when he is prevented by the grace of Christ, and renued by the holy Ghost.*

The proofe from Gods Word.

IN a man prevented by the grace of Christ, and regenerate by the holy Spirit, both the understanding is enlightned, so that he knoweth the secrets and wil of God; and the mind is altogether changed, and the body enabled to do good works.

To this purpose the Scriptures are plentiful.

I will put my law in their inward parts, and write it in their hearts *a*.

a Jer. 31. 33.

No man knoweth the Father, but the Son, and he to whom the Son will reveal him *b*.

b Mat. 11. 27. Luke 10. 22.

Blessed art thou, *Simon* the Son of *Jonas*, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven *c*.

c Mat. 16. 17.

No man can say that Jesus is the Lord, but by the holy Ghost.

To one is given by the Spirit the word of wisedom, and to another the word of knowledge, by the same spirit; and to another faith, by the same spirit; and to another the gifts of healing, by the same spirit; and to another the operations of great works; and to another prophecie; and to another, the discerning of spirits; & to another diversities of tongues; and to another, the interpretation of tongues &c *e*.

e 1 Cor. 12. 8.

God purifieth mans heart *f*; worketh in us both the will, & the deed *g*; the spirit helpeth our infirmities; for we know not what to pray as we ought, &c. *h*. Such were some of you but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, & by the Spirit of our God *i*.

f Acts 15. 9.
g Phil. 2. 13.
h Rom. 8. 26.
i 1 Cor. 6. 11.

Unto you it is given for Christ, that not only ye should beleeve in him, but also suffer for his sake *k*.

k Phil. 1. 2.

And this do the Churches of God beleeve and confess *l*.

l Confs. Helv. 2. c. 9. Aug. ar. 18. Bohem. c. 8. Saxon. ar. 4.

11. Article.

# II. Article.

## Of the Justification of Man.

*We are accounted righteous before God, only for* 1 *the merit of our Lord, and Savior Iesus Christ* 2 *by faith, and* 3 *not for our own works, or deservings.*

*Wherefore that we are justified by faith only, is most wholesome doctrine, and very full of comfort, &c.*

*The Propositions.*

1. Only for the merit of our Lord and Savior Christ
2. Only by Faith
3. Not for our own works, or deservings

} are we accounted righteous before God.

### 1. Proposition.

*Only for the merit of our Lord, and Savior Christ, we are accounted righteous before God.*

### The proof from Gods Word.

BY Christ his blood only we are cleansed.

He is the Lamb of God, which taketh away the sin of the world *a*. *a* John 1, 29.

We are justified freely by his grace, through the redemption that is in Christ Jesus *b*. *b* Rom. 3. 24.

We are bought with a price *c*, even with the precious blood of Christ, the Lamb undefiled and without spot *d*; which cleanseth us from all sin *e*. *c* 1 Cor. 6. 20. *d* 1 Pet. 1, 19. *e* 1 John 1. 7.

By his only righteousnesse we are justified.

By the obedience of One, many be made righteous *f*. *f* Rom. 5. 19.

Christ is the end of the Law, for righteousnes unto every one that beleeveth *g*. He of God is made unto us wisedom, and righteousnes, and sanctification, and redemption *h*; and *g* Ibid. 10. 4. *h* 1 Cor. 1, 30.

2 We

i 2 Cor. 5. 21. we are made the righteousnesse of God in him *i*. And therefore from heaven we look for the Savior, even the Lord

k Phil. 3. 21. Jesus Christ *k*.

And this is the faith and confession of all the Churches reformed *l*.

l Confe. 2. c. 15. Bohe. c. 6. Gal. ar. 12. Belg. ar. 22. August. ar. 4. Wittemb. ar. 5. Suevica, c. 3.

*The Errors and adversaries unto this truth.*

This truth is neither beleeved nor acknowledged

Of the Atheists, who are neither perswaded of the life to come, nor understand the mysteries of mans salvation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by civil and externall righteousnes we are justified before God *m*.

m Mat. 5.

Nor of *Matthew Hawant*; who held that man is justified by Gods meer mercy, without respect unto the merits of Christ *n*.

n Holinsh. Chro. f. 129.

Nor of *Galeotus Martius*, which was of opinion, that all nations and persons whosoever living according to the rules of nature, should be saved, & inherit everlasting happines *c*,

c P. Jovius ele. doct. vir. p. 97.

Nor of the Turks, who think that so many as either go on pilgrimage to Mecha, or do kisse the sepulcher of *Mahomet*, are justified before God, and thereby do obtain remission of their sins *d*.

d Lonic. Tur. hist. Com. l. 2 par. 2. c. 14. 15, 18.

Nor of the Family of Love: who teach by the shedding of Christs blood, is meant the spreading of the Spirit in our hearts *e*.

e Display, in Allens confes.

Nor of the Papists, whose doctrine is, that

1. Though Christ hath suffered for all men in generall: yet not only each man must suffer for his own part in particular *f*: but also that the works of one man may satisfie for another *g*.

f Test. Rhem. an. Rom. 8. 17.

g Ibid. an. Col. 1. 24.

2. They teach next, that sins veniall are done away, and purged by praier, Alms-deeds, by the worthy receiving of the blessed Sacrament of the Altar; by taking of holy water; knocking upon the brest with holy meditation, the Bishops blessing, and such like *h*, by holy water, and such ceremonies *i*, sacred ceremonies *k*, as

h Vaux catech. c. 4.

i Test. Rhem. an. Joh. 13. 10.

k Test. Rhem. an. mar. p. 258.

*Confiteor, tundo, conspergor, conterer, ore, signor, edo, dono, per hac venalia peno:* that is,

I am confeſt unto the Prieſt,
I knock mine heart and breſt with fiſt:
With holy water I am beſprent,
And with contrition all I rent:
I pray to God, and heavenly hoſt,
I croſſe my forehead at every poſt:
I eat my Savior in the bread,
I deal my dole when I am dead.
And doing ſo, I know I may
My veniall ſins ſoon put away.

And ſins mortall, not by the merits of Chriſt only, but many waies beſides are cleanſed, think the ſaid Papiſts, as by the merits of dead Saints, namely of St *Mary* the Virgin:

*Threnoſa compaſſio dulciſſima Dei Matris*
*Perducat nos ad gaudium ſummi Dei Patris.*

The pittiful compaſſion of Gods beſt pleaſing mother,
Bring us to the joies of God the ſoveraign Father.

And of *Thomas Becket* *l*.

*Tu per Thomæ ſanguinem, quem pro te impendit,*
*Fac nos Chriſte ſcandere, quo Thomas aſcendit.*

By the blood of *Thomas*, which he for thee expended,
Make us Chriſt, to climb up, where *Thomas* aſcended.

By *Agnus Dei*, whereof they ſay:

*Peccatum frangit, ut Chriſti ſanguis, & ungit.*

It breaketh ſin, and doth good,
As well as Chriſt his precious blood *m*.

By reading certain parcels of Scripture, according to their vulgare.

*Per Evangelica dicta*
*Deleantur noſtra delicta.*

Through the ſayings and words evangelicall,
Our ſins blot out and vices all.

*l* Horæ B. Virg. S. Mar. ſecundum uſum Sarum.

*m* Ceremiah. 1. cap. 7.

*n* Breviar. ſecundum Sarum.

## 2. Propoſition.

*Only by Faith are we accounted righteous before God.*

The proof from Gods Word.

o Mar. 6 36. p Acts 10. 43. ONly beleeve o, all that beleeve in Christ, shall receive remission of sins p: from all things, from which ye could not be justified by the Law of *Moses*, by Christ every one that beleeveth, is not justified q.

q Act. 13. 19. The Gospel is the power of God unto salvation to every one that beleeveth r.

r Rom. 1. 16. To him that worketh not, but beleeveth in him that justifieth the ungodly, his faith is counted for righteousness s.

s Rom. 4. 5. Christ is the end of the law for righteousnesse, to every one that beleeveth t.

t Rom. 10. 4. Know that a man is not justified by the works of the law, but by the faith of Jesus Christ, &c. g.

g Gal. 2. 6. God would justifie the Gentiles through faith, &c. They which be of faith, are blessed with faithful *Abraham* h.

h Gal. 3. 8, 9. By grace are ye saved, through faith, and that not of your selves i.

i Eph. 2. 8. Yes, doubtlesse I think all things but losse for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things losse, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousnesse which is of the law; but that which is through the faith of Christ, even the righteousnesse which is of God through faith k.

k Phil. 3. 8, 9. l Confe. Helv. 2. c. 16. Basi. ar. 8. Bohe. c. 6, 7. Ga. ar 10. Bel. ar. 22. Au. ar. 4. Saxon. ar. 3, 8. Witt. ar. 4. Suev. cap 3. The Churches of Christ by their publike confessions give testimony unto this truth l.

*The Errors and adversaries unto this truth.*

m Mat. 27. 24. n Acts 12. 1. o Acts 26. 26. p Jam. 2. 19. q Canis. carec. cap. 1. Vaux. care. c. 1. Test. Rhe. an. Rom. 4. 14. 1 Tim. 3. 15. Partakers of this profit, and sweetnesse of this doctrin are, not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their own souls and consciences, but altogether despise the same, as did *Pilate*, in condemning Christ m; *Herod*, in killing *James* n: *Agrippa*, in not defending *Paul* o; the Jewes in pkrsecuting the Apostles: and do the Devils p, and many ungodly persons, Tyrants, false Christians, and Apostates.

r Concil. Trid. ses. 6. c. 9. Test. Rhe. an. Rom. 5. 1. Nor they which teach not a sure confidence in Jesus Christ, but an historical knowledge of him, as the Papists q.

Nor they which hold that all and every man is to remain doubtfull, whether he shall be saved or no; as do the same Papists r.

Nor

Not they which teach that man is justified,

Either by works without faith, as did the false Apostles in *Asia* *s*, and do the Turks and Anabaptists *t*;

Or by faith and works, as both the Pseudapostles at Jerusalem *u*, the Ebionites *x*, and the Papists *y*, with the Russians *z*.

Or neither by faith, nor works, as they which continue both faith in Christ Jesus, and good works too, hoping yet to be saved, as the carnally and secure worldlings.

Neither shall they be partakers of the sweetnes of this truth, which say, that for Christians to trust only by Christ his passion, or by faith only to be saved, is a breach of the first commandment, as Vaux *a*, is the doctrin of Devils, as Friar Lawrence a Villavicentia *b*, and the doctrin of Simon Magus, as do the Rhemists *p*.

Nor they finally which maintain how the truly righteous apprehend not Christ by faith, but have him & his righteousnes essentially, & inherent within them, which is an error of the Catharists *q*, Papists *r*, Osiandrians *s*, & Family of Love *t*.

*s* 2 Tim. 1.
*t* Bale myst. of iniquit. p. 53.
*u* Acts 15. 1.
*x* Euseb. l. 3. c. 24.
*y* Test. Rhem. in an. Luk. 7. mar. Luk. 10. 20, 28. Joh. 5. 18. James 2. 25.
*z* Russie Common-weal, c. 23.
*a* Cast. c. 36.
*b* De formam. S. concion. 12. c. 18.
*p* Test. Rhem. in Acts 8. 18.
*q* Isidor. etym. l. 8. c. de hæres. Theod. Beza epist. 1.
*r* Conc. Trid. sess. 6. c. 16. 17.
*s* Calvin. contra Osiand. epist. fol. 303.
*t* Display in Allens confess.

## 3 Proposition.

*We are accounted righteous before God, for our own works, or deservings.*

### The proof from Gods Word.

BEsides what hath been said, that works have no place, nor portion in the matter of our justification, it is evident in the holy Scripture, where we find, that

All men be sinners, and destitute of the glory of God. And therefore that no man can be justified by his own works *u*.

Eternall life commeth unto us, not by desert, but partly of promise *x*, partly of gift.

The just shall live by faith, and the life of no Christian is otherwise, but the godly were Christians in these daies, are, & shall be justified. But the godly were justified,

*u* Psal. 14. 2, 3. Psalm 53. 2. and 143. 2. Rom. 3. 22.
*x* Acts 2. 30. Acts 3. 25. Acts 13. 32. 2 Tim. 1. 1. 1 John. 17. 2.
Rom. 6. 23. 1 John 5. 11. Revel. 2. 10.
*z* Gal. 3. 11, 12.

fied, not for any good works, or worthiness of their own: so justified was *Abraham a*, the Jewes *b*, the Samaritans *c*, *Paul d*, the Eunuch *e*, the Jailor *f*, and the Ephesians *g*.

All Churches reformed with a sweet consent, applaud and confesse this doctrine *h*.

*The errors and adversaries unto this truth.*

Adversaries hereunto, are,

The Pharisees, who thought men were justified by externall righteousnesse, morall *a*, and ceremoniall *b*.

The false Apostles in Asia *c*, and at Jerusalem *d*.

The Pharisaicall Papists, who against the Justification by faith alone, do hold a justification by merits, and that of congruity, dignity, and condignity.

The said Papists teach besides, that life eternall is due unto us of debt, because we deserve it by our good works *f*.

They teach finally, that by good works our sins are purged *g*.

*a* Rom. 5. 1, 2. Gal. 3. 6. Heb. 11. 17.
*b* Act. 2. 44. &c.
*c* Act. 8. 15.
*d* 1 Thes. 1. 14, 16. Act. 22. 16. Phil. 3. 6, 9.
*e* Act. 8. 36.
*f* Act. 16. 31, &c.
*g* Eph. 4. 5 &c.
*h* Confe. Helv. 1. 4 16. Basil ar. 8. Boh. c. 7. Gal. ar. 24 Aug. ar. 6. 26.
*a* Mat. 5. 21. &c.
*b* Mat. 15. 2.
*c* 2 Tim. 1. 1.
*d* Gal. Bel. l. 2. dist. 27. q. 1.
*f* Concil. Tri. sess. 6. Cant. 32.
*g* Petrus à Soto asser. cath. de bonis oper.

## 12. Article.

### Of good works.

*Albeit that works, which are the fruits of Faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgement: [1] yet are they pleasing, and acceptable to God in Christ, [2] and do spring out necessarily of a true, and lively Faith, insomuch that by them, a lively Faith [3] may be as evidently known, as a tree discerned by the fruit.*

*The Propositions.*

1. Good works do please God.
2. No work is good, except it spring from Faith.
3. Good works are the outward signs of the inward Beleefe.

1. Pro-

## 1. Proposition.

### *Good works do please God.*

### The proof from Gods Word.

THough God accepteth not man for his works, but for his dear Sons sake: yet that good works, after man his justification do please God, is a clear truth every where to be read in the holy Scripture. For,

God hath commanded them to be done *a*, and requireth righteousnesse, not only outward of the body *b*, but also inward of the mind *c*, and hath appointed for the vertuous and godly, rewards both in this life *d*, and in the world to come *e*, and to the wicked, punishments, spirituall *f*, corporall *g*, and of body and soul eternal in the pit of hel *h*.

And this it beleeved and acknowledged by the Churches *i*.

*a* Mat. 5. 16. Joh. 15. 12. Phil. 2. 14, &c. 1 The. 4. 3, &c. 2 Tim. 2. 19.
*b* Jam. 2.
*c* Mat. 5. 22, 28. Acts 24. 16.
*d* Mat. 5. 5. Mark 10. 29, 30. 1 Tim. 4. 8.
*e* Mat. 7. 21. & 10. 32. Luke 14. 13, 14. Rom. 2. 10. *f* Isa. 59. 1, 2. John 9. 32. 1. Joh. 3. 21.
*g* Deut. 28. 15, &c. Jer. 5. 25. Rom. 13. 2. *h* Mat. 10. 33. Mat. 21. 41, &c. 1 Cor. 6. 9, 10. Heb. 12. 14, &c. 25. Rev. 21. 8. *i* Confes. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. & 26. Saxon. ar. 3. 5, 6. Wittemb. c. 7. Suevica. c. 4.

### *The Errors and adversaries unto this truth.*

This truth is oppugned by adversaries of divers kinds. For,

Some hold, that seeing man is justified by Faith, he may live as he listeth; as the Libertines.

Some think, that to attend upon vertue, and to practise good works, is a yoke too heavy, and intolerable; as the Simonians *k*.

Some utterly cast off all grace, vertue, and godliness, as did the Basilidians *l*, the Aetians *m*, the Circumcellians *n*, and do the Machivilians, and Atheists. Some permit, though not all manner, yet some sins: so allowed was both whoredom, and unclean pollutions, by the Carpocratians *o*, and Valentinians *p*, and is of the Jesuits *q*, and Papists *r*, and perjurie in the time of persecution, by the Basilidians *s*, Helchesatis *t*, Priscillianists *u*, Henricians *x*, and Family of Love *y*; and violating of promise, yea, and oaths made unto Heretikes *z*, as they call them, by the Papists.

*k* Iren. Theo.
*l* Iren. l. 1. c. 23.
*m* Epiph. l. 3.
*n* Aug. cont. Pet. l. 1. c. 24.
*o* Cl. Alex. str. l. 3. Epiphan.
*p* Theodor.
*q* Spar. disc. p. 13.
*r* Constit. Othonis de concub. Cler. removendis.
*s* Phila. Iren.
*t* Eus. 6. c. 38.
*u* August.
*x* D. Bernard. sup. Can. ser. 65. *y* Display, H. 5. b. b. *z* Concil. ses. 19. & Cochlæus hist. Hussi. l. 2. p. 75.

Some (as the Turkiſh Prieſts called Seiti, and Cagi) take it to be no ſin, but a work meritorious, by lies, ſwearing yea, forſwearing, to damnifie Chriſtians what they can *p*. Much like unto theſe are the equivocating Jeſuits, in deluding, and deceiving Proteſtant Princes, and their Officers, by their doubtful ſpeeches; even when they are ſworn to anſwer plainly and truely, by their lawful Magiſtrates.

*p* Pol. of the Turk. Emp. c. 24.

Some ſuppoſe that God is pleaſed with lip-ſervice only and outward righteouſneſſe; as the hypocritical Phariſees, or Phariſaicall hypocrites *q*.

*q* Mat. 7. 23.

## 2. Propoſition.

*No work is good, except it ſpring from faith.*

### The proofe from Gods Word.

ALL which man doth, is not pleaſing unto God, but that only which proceedeth from a true faith in Jeſus Chriſt: ſo ſaith God in his Word.

*a* Rom. 8. 8. They that are in the fleſh, cannot pleaſe God *a*.

*b* Gal. 5. 6. In Jeſus Chriſt neither Circumciſion availeth any thing, neither uncircumciſion, but faith which worketh by love *b*.

*c* Tit. 1. 15. Unto the pure all things are pure, but unto them that are defiled and unbeleeving, is nothing pure *c*.

*d* Heb. 11. 6. Without faith it is impoſſible to pleaſe God *d*.

*e* Mat. 6. 12. *f* Luke 17. 10. *g* Rom. 7. 14. *h* Rom. 8. 23. *i* Gal. 5. 17. And although the works of the Beleeving do pleaſe God: yet are they not ſo perfect, that they can ſatisfie the Law of God. Therefore even of the regenerate, and juſtified, ſaith our Savior Chriſt; Pray, forgive us our debts *e*; ſay, We are unprofitable ſervants *f*: and S. *Paul*, We know that the law is ſpiritual, but I am carnal, &c. *g*. We, which have the firſt fruits of the ſpirit, even we do ſigh in our ſelves, &c. and have infirmities *h*. Ye cannot do the ſame thing that ye would *i*.

*k* Confeſ. Helv. 1. cap. 16. Baſil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 24. Auguſt. ar. 26. Saxon. ar. 1. 5. 6 Wirtem. c. 7. Suev. c. 9. Which is the faith and confeſſion of the Churches *k*.

*The Errors and adverſaries unto this truth.*

Therefore we miſlike, and condemn the opinions of the Valentinians and Papiſts.

The

The Valentinians say, that spirituall men do please God (which are themselves only) not by faith, but only by their knowledge of divine mysteries; and naturall men do please him by their bodily labor, and upright dealing *a*.

*a* Iren. l. 1. c. 1.

The said Valentinians fained three sorts or degrees of men, the first Spirituall, who through bare knowledge; the next Naturall, who by labor and true dealing shall be saved; the third they call Materiall, men utterly uncapable of divine knowledge, and religious speculations, who must perish both in soul and body *b*.

*b* Epiph.

The Papists teach, that

They only are not good works, which God commandeth, but they also which be either voluntarily done of our selves, or enjoined us by Priests *c*.

*c* Tapp. p. 188.

They are good works, and acceptable before God, which are done without faith *d*.

*d* Andrad. de fide, lib. 3.

Works of themselves, without respect unto Christ, please God *e*.

*e* Tapp. p. 189.

*f* Tap. ibid.

Men perfectly may keep the Lawes of God *f*, in which error also be the Anabaptists *g*, and Family of Love *h*.

*g* Bulling. con. Anaba. l. 4. c. 3.

*h* Display. l. 6. a

## 3. Proposition.

*Good works are the outward signs of the inward Beleef.*

### The proof from Gods Word.

MAny are the reasons, why good works are to be done, in part cited afore. p. 49. yet not the least cause is, that men may be known, what they are. For the Scripture saith, and sheweth, that thereby are known, the good trees from the bad *i*, the wheat from the chaff *k*, the true disciples from the false *l*, the sons of God, from the children of Satan *d*, the regenerate, from the unbeleevers *e*.

*i* Mat. 7. 16.

*k* Mat. 3. 12.

*c* John 13. 35.

*d* Luke 6. 36.

Eph. 1. 1.

1 Joh. 3. 10.

Hereunto the Saints, and Churches do subscribe *f*.

*e* Jam. 2. 18. 1 Pet. 1. 17. Eph. 4. 17. *f* Confess. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 2. Saxon. ar. 3. Wittemb. c. 7. Suevica. c. 4.

*Errors and adversaries unto this truth.*

The faithful shew their works, yet neither to have them

seen

g Mat. 6. & 7. seen of men, as did the hypocritical Phariſees g, nor thereby to merit heaven, as do the Phariſaicall Papiſts, whoſe doctrine is, that

h Teſt. Rhem. an. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Heb. 6. 20. Jam. 2. 2. i Concil. Trid. ſeſſ. 4 c. 3. k Concil. Tri. ſeſſ. 6. can. 42.

Good works are meritorious h.

Good works (as Contrition, Confeſſion, and Satisfaction done in pennance) not only do merit, but are beſides a Sacrament for to attain reconciliation with God, and forgiveneſſe of ſins i.

Life eternall is due unto good works by the juſtice of God k.

# 13. Article.

## Of Works before Juſtification.

*Works done before the grace of Chriſt, and the inſpiration of his Spirit 1, are not pleaſant to God, foraſmuch as they ſpring not of faith in Ieſus Chriſt 2, neither do they make men meet to receive grace, or (as the School Authors ſay) deſerve grace of congruity: yea rather 3 for that they are not done as God hath willed, and commanded them to be done, we doubt not but they have the nature of ſin.*

*The Propoſitions.*

1. Works done before juſtification pleaſe not God.
2. Works done before juſtification, deſerve not grace of congruity.
3. Works done before juſtification, have the nature of ſinne.

### 1. Propoſition.

*Works done before juſtification pleaſe not God.*

The proof from Gods word.

l Mat. 7. 16. BEfore men do pleaſe God l, nothing that they do, can pleaſe him. But men pleaſe not God, being not renned and

and justified by the Spirit. For before men be regenerate, they are not grapes, but thorns; not figs, but thistles; not good, but evil trees *b*; not lively, but dead boughes *c*; not engraffed, but wild olives *d*; not friends but enemies *e*; not the sons of God, but *f* the children of wrath, which bring forth no good fruit. As the Churches also acknowledge *g*.

b Mat. 12 33. Luke 6. 43.
c John 15. 4.
d Rom. 11. 17. 23.
e Rom. 5. 10.
f Ephe. 2. 3.
g Confes. Helv. 2 cap. 15. Aug. ar. 20.

*Errors and adversaries unto this truth.*

Hereby the vanity of them is perceived, which think, before mans justification, his deeds do please God, such are the Papists, and such were the Basilidians.

The Papists teach, that,

Works done without faith, do please God *a*.

Good works not in respect of Christ only, but in themselves considered, please God *b*.

a Andrad. de Fide, lib. 3.
b Tap. p. 189.

The Basilidians placed the doers of civil and philosophicall righteousnesse, performed without faith in Christ, in the very heavens *c*.

c Clem. Alex. strom. lib. 2.

## 2. Proposition.

*Works done before Justification, deserve not grace of congruity.*

THE unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being, as they are, old *a*, not new creatures; enemies *b*, not favourers of godlinesse; The children of wrath *c*, not of God; sinners *d*, nor vertuously bent; Infidels *e*, and not beleevers; of congruity deserve no grace at Gods hands: which is the faith too, and confession of other Churches *f*.

a Eph. 4. 22.
b Rom. 8. 10.
c Eph. 2. 2.
d Rom. 5. 8.
e Tit. 1. 15.
f Conf. Helv. 2. c. 16. Bohem. c. 7. Belg. ar. 23 Aug. ar. 4. 20. Saxon. ar. 3. & 8. Witt. ar. 5.

*The Errors and adversaries unto this truth.*

This overthroweth the Popish assertions, concerning merits of congruity *a*; and that by good works man is justified before God, and made heir of eternall life *b*.

As evill works deserve hell fire: so eternall happinesse is deserved by good works *c*.

a Test. Rhem. an. Act. 10. 2.
b Concil. Trid. sess. 6. c. 10.
c Andrad. de Fide, lib. 6.

## 3. Proposition.

*Works done before Justification, have the nature of sin.*

The proofe from Gods Word.

WHatsoever men do, not yet justified before God, it is sin: for of such persons, the best works which they doe, even their Fasting *a*, praying *b*, Alms-deeds *c*, sacrificing unto God *d* prophecying, and working of miracles, even in the name of Christ *e*, yea all their actions whatsoever *f*, are abominable before God *g*.

*a* Wherefore have we fasted, and thou seest it not? we have punished our selves, and thou regardest it not, Isa. 58 3. Did you fast unto me? Zach. 5 7. They have their reward, Mat. 6. 16. *b* He that turneth away his ear from hearing the Law, even his prayer shall be abominable, Prov. 28 9. When thou prayest, be not as the hypocrites, &c. they have their reward, Mat. 6. 5. Take heed that you give not your alms before men, &c. they have their reward, Mat. 6. 1, 2. *c* Will I eat the flesh of Bulls? or drink the blood of Goats? Psal. 50. 13. Bring me no more oblations in vaine, incense is an abomination unto me, &c. Isa. 1. 13. He that killeth a Bullock, is as if he slew a man, he that sacrificeth a sheep, as if he cut off a dogs neck; he that offereth an oblation, as if he offered swines blood; he that remembreth incense, as if he blessed an idoll, Isa. 66. 3. *e* Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works? Then will I professe to them, I never knew you: depart from me, ye that work iniquity, Mat. 7. 22, 23. *f* Whatsoever is not of faith, is sin, Rom. 14. 23. Unto them that are defiled, and unbeleeving, is nothing pure, but even their minds and consciences are defiled, Tit. 1. 15. Without faith it is impossible to please God, Heb. 11. 6. *g* Confess. Helv. 2. c. 15, 16 Bohe. c. 7. Belg. ar. 23. August. ar. 4. 20. Saxon. ar. 3. & 8. Wittemb. ar. 5.

*The adversaries unto this truth.*

Erred therefore hath the Councel of Trent, in pronouncing them accursed, which hold that all the works of man whatsoever done before his justification, are sin *b*.

*b* Concil. Trid. sess. 6. cant. 8.

## 14. Article.

### Of works of Supererogation.

*Voluntary works besides, over and above Gods Commandements, which they call works of Supererogation, cannot be taught without arrogancy, and impiety. For by them men do declare, that they do not only render unto God as much as they are bounden to do, but that they do more for his sake then of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded you, say, We be unprofitable servants.*

The

*The Propositions.*

1. Works of Supererogation cannot be taught without arrogancy and impiety.

2. Works of Supererogation, are the subversion of godlinesse, and true Religion.

1. Proposition.

*Works of Supererogation cannot be taught without arrogancy and impiety.*

The proof from Gods Word.

WOrks of Supererogation (which are voluntary works, besides, over and above the commandments of God) are often condemned in the holy Scriptures, where we are commanded to walk, not after the lawes of men, but according to the Statutes of God *a*; and to hear, not what man speaketh, but what Christ doth say *b*: and he, teaching the duty of Christians, setteth before them as their rule and direction, the Law and Word of God *c*, and more then that, he doth neither urge, nor require.

And against mans injunctions,

They worship me in vain (saith he) who for doctrine teach the commandments of men *d*.

Teach them to observe all things whatsoever I have commanded you *e*.

My sheep hear my voice, and know not the voice of strangers *f*.

Which doctrine, ordinances, and works whatsoever (besides over and above that which God hath revealed, and impoſed) is called of the Apostle, sometimes ordinances of the world *g*, voluntary religion *h*, sometime the doctrine of Devils *i*, and cursed *k*: And the same is condemned in all Churches reformed after the Word of God *l*.

*The Errors and adversaries unto this truth.*

Therefore both arrogant, and ungodly be the Papists, which teach & speak in the commendation of such works, and

*a* Josh. 1. 7. Ezek. 20. 19.
*b* Mark 9. 7.
*c* Mat. 5. 19.
*d* Mat. 28. 20.
*e* Mark 7. 7.
*f* John 20. 25.
*g* Col 2. 20.
*h* Ibid. 3.
*i* 1 Tim. 4. 1.
*k* Gal. 1. 8.
*l* Confe. Helv. 2. c. 16. Aug. ar. 20. Bisil. ar. 10. Ga. ar. 24. Bel. ar. 12. Sax. ar. 3. 17.
*a* In his Afferc. catholic. fidei.
*b* Annot. marg. Luke 10. 35. 1 Cor. 9. 23. 2 Cor. 8. 14.
*c* Concil. Tri. sess. 6. c. 10.

and namely, *Petrus à Soto* *a*, the Rhemists *b*; yea and the Council of Trent *c*.

*a* In his Asser. catholic. fidei.
*b* Annot. mar. Luke 10.35. 1 Cor.9.23. 2 Cor.8.14.
*c* Concil. Trid. sess.6.c.10.

## 2. Proposition.

*Works of Supererogation are the subversion of godlinesse, and true Religion.*

### The proofe from Gods Word:

WHere the works of Supererogation are taught, and in regard the Law of God there is broken, against the wil of Christ *a*, that mens traditions may be observed *b*.

*a* Mat.5.19.
*b* Mar.7.

The holy Scripture must be contemned, as not sufficient enough to bring men unto the knowledge of salvation, which Saint *Paul* saith, is able to instruct in righteousnesse, that the man of God may be absolute, being made perfect unto all good works *c*.

*c* 2 Tim.3.16.17.

God, who is only wise *d*, is made unwise, in not prescribing so necessary works.

*d* 1 Tim.1.17.

Faith, and other spirituall, and most speciall vertues are brought into oblivion.

Perfection is imputed not unto Faith in Jesus Christ, but unto works: and which is most detestable, unto the works too, not commanded, but forbidden of God, ordain'd by men

The Law of God is thought to be throughly satisfied, and moe duties performed then man needed to have done. The same think our brethren of these works *e*.

*e* Confes. Helv. 2, &c. as in the former Prop.

### *The adversaries unto this truth.*

Contrariwise the Papists of Supererogatory works: they doe merit (say they) remission of sins, and that not for the doers of them only, but for others besides *f*.

*f* Test. Rhem. an. 2. Cor. 8.14

They are tokens of the forgivenesse of sins, so well as Baptisme; yea, deliver from the wrath of God, so well as Christ *g*.

*g* Confes. Aug. ar. 20.

Are greater, and more holy, then are the works commanded in the Decalogue, or Law Morall *b*.

*b* Per. à Soto assert. Cath. de Lege.

And so preferring their own works, and inventions before Gods Law, Sacraments, and the blood of Christ, both ought this

this doctrine of works Supererogatory to be counted the doctrine of Devils, and the maintainers thereof taken for the subverters of godlineſſe, and true Religion.

## 15. Article.

### Of Chriſt alone without ſin.

*Chriſt in the truth of our nature made like unto us in all things, ſin only except, from which he was clearly void, both in his life, and ſpirit. He came to be the Lamb without ſpot, who by ſacrifice of himſelfe once made, ſhould take away the ſins of the world: and ſin as S. John ſaith, was not in him. But all we the reſt, although baptized, and born again in Chriſt, yet offend in many things, and if we ſay, we have no ſin, we deceive our ſelves, and the truth is not in us.*

*The Propoſitions.*

1. Chriſt is truly, and perfectly righteous.
2. All men beſides Chriſt, though regenerate, be ſinners.

### 1. Propoſition.

*Chriſt is truly and perfectly righteous.*

The proofe from Gods Word.

THat Chriſt was pure from ſin, it is abundantly to be ſeen in the holy Scriptures. For

He was both conceived *a*, and born without ſin *b*.

He appeared to looſe *c*, but not to fulfil the works of Satan.

He lived and was tempted, yet without ſin *d*, and did no ſin *e*, knew no ſin *f*, nor had any ſin in him *g*.

He died a guiltleſſe and juſt man, even by the teſtimony of *Paul h*, *Peter i*, *Stephen k*, yea of his adverſaries, and Judge *Pilate l*.

*a* Mat. 1. 20.
*b* Luke 1. 36.
*c* 1 John 3. 8.
*d* Heb. 4. 15.
*e* 1 Pet. 2. 22.
*f* 2 Cor. 5. 21.
*g* 1 John 3. 6.
*h* Rom. 5. 6, &c.
*i* Acts 3. 14.
*k* Mat. 17. 24. John 14. 6.
*l* Confeſſ. Helv. ar. 11. & 3. c. 12. Bohe. c. 4. 1. Gal. ar. 11.

m Belg. ar. 17. As ours, such are the confessions of the purer Churches m.

*The Enemy and adversaries unto this truth.*

Cursed therefore before God are the Jewes, which said that Christ was a violater of the Sabbath a.

a Mat. 12. 10. Luke 13. 14. John 5. 16.

That he taught, being not lawfully authorized thereunto b.

b Mat. 21. 23.

That he forbade tribute to be given unto *Cæsar* c.

c Luke 3. 2.

That he was the destroier of the Law d.

d Mat. 5. 2.

That he overthrew all religion, and moved the Commons unto rebellion e.

e Luke 23. 5.

In this state with the Jewes, are

The Marcionites, which said that he dissolved the Law, the Prophets, and all the works of God f.

f Iren. l. 1. c. 29

The Saturnians, which blazed that his comming into the world was, to overthrow the God of the Angels g.

Theodoret.

Our new Heretikes, *viz. Matthew Hamant* in England, which divulged that Christ was a sinfull man, and abominable Idol h, and *Leonardus Vairus*, among the Papists, which hath written that Christ was *Venefiens*, a common poisoner of men and women i.

h Holin. chro. fol. 1299.

i Leon. Vairus de Fasc. l. 1. c. 11. circa finem

## 2. Proposition.

*All men besides Christ, though regenerate, be sinners.*

### The proofe from Gods Word.

ALL men either be regenerate, or unregenerate: the unregenerate be all sinners, unrighteous, and in sin whatsoever they do l.

l Proved p. 54.

The regenerate also be not without their sins, both originall m, and actuall n.

m Proved p. 39, 40.

n Proved p. 50

Besides, there is no man just in the earth, that doth good and sinneth not, saith the Preacher o. Ye cannot do the same things that ye would p, Christ Jesus came into the world to save sinners, of whom I am chiefe, saith S. *Paul* q.

o Eccles. 7. 22.

p Gal. 4. 17.

q 1 Tim. 1. 15.

r Jam. 3. 2.

s John 1. 8.

In many things we sin all, is S. *James* saying r, and S. *John*, *If we say we have no sin, we deceive our selves, and the Truth is not in us* s.

Pray

Pray therefore *Forgive us our debts e.*

A truth beleeved and confessed by all Churches, expressedly by some *f.*

*The errors and adversaries unto this truth.*

Many adversaries hath this truth had, and hath: as the Papists, the Manichees, the Catharans, the Donatists, the Pelagians. Family of Love, Marcionites, Adamites, and Carpocratians. For

The Papists say, that the blessed Virgin was pure from all sin, both Originall *g.* and actuall. For (these are their own words.)

Our Lady never sinned *h.*

Our Lady sinned not so much as veniall in all her life: she exactly fulfilled the whole Law, that is, was without sin.

Also of S. *Francis* they write, that for vertue, and godlinesse he was like unto Christ: and hath fulfilled every jot of the Law *k.*

The Manichees *l*, and Catharans *m*, thought, they could not sin so much as in thought.

The Donatists dreamed how they were so perfect, as they could justifie other men *n.*

Some were of opinion, as the Pelagians *o*, and Family of Love *p*, how they were so free from sin, as they needed not to say, Forgive us our trespasses. Which Family also teacheth, how there be men living as good, and as holy, as ever Christ was. An error of *Christopher Vitels q*, a chiefe Elder in the said Family: and that

He which is a Familist, is either as perfect as Christ, or else a very Devil.

Some deemed themselves as pure as *Paul*, *Peter*, or any men as the Marcionites *r*: yea, as *Adam* and *Eva* before their fall, as the Adamites *s*, yea as Jesus Christ himselfe, as the Carpocratians *x.*

*e* Mat. 6. 12.
*f* Confes. Aug. ar. 20. Sax. ar. 2.
*g* Conci. Trid. ess. decr. de pec. Orig.
*h* Test Rhem. an Col. 1. 24. an. Mar. 3. 33.
*k* Stapl. antid. evang. in Mat. 12. 50. p. 11. 8.
*l* Sicut Adæ Deo non parēti, omnis creatura rebellis extitit: sic. B. Francisco omnia præcepta Dei implenti creatura est; omnia Deus subjecit sub pedibus ejus. Alcar. Fran. lib. 1.
*m* Hiel. in pro. Dial. contra Pelag.
*n* Cyp. l. 4. ep. 2.
*o* August. lib. 2 cont. Pet. c. 14.
*p* Concil. Meli. cap. 8. Dis. H. 6. b.
*r* Ans. to the Fam. lib. 1. 3.
*s* Disp. H. 6. b. Iren. 2. c. 9.
*t* Epiphan.
*x* Iren. lib. 1. cap. 24.

## 16. Article.

### Of sin after Baptisme.

1 Not

1 *Not every deadly sin willingly committed after Baptisme, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, and amend our lives, and therefore they are to be condemned, which, say they, can no more sin, as long as they live here, or any place of forgiveness to such as truly repent.*

*The Propositions.*

1. Every sin committed after Baptisme, is not the sinne against the holy Ghost.

2. The very regenerate may depart from grace given, and fall into sin, and yet rise again, unto newnes of life.

3. No men utterly are to be cast off, as reprobates, which unfainedly repent.

1. Proposition.

*Every sin committed after Baptism, is not the sin against the holy Ghost.*

The proof from Gods Word.

THough every sin in it selfe considered, deserveth damnation: yet is there a sin which shal be punished with many, and a sin, which shall be punished with few stripes *a*, a sin unto death, & a sin not unto the death *b*, a sin against the Father, and the Son, which shall be forgiven; and a sin against the holy Ghost, which never shall be forgiven *c*.

So in their extant confessions witnesse the Churches in Bohem *d*, Saxony *e*, and Helvetia *f*.

*The Errors and adversaries unto this truth.*

Diversly hath this doctrine been oppugned. For

Some have thought all sins to be like, and equall, as the Stoikes, Pelagians *h*, and Jovinians *i*.

Some

*a* Luke 12. 40.
*b* 1 John 5. 6.
*c* Mat. 13. 31. Mark 3. 39. Luke 12. 10.
*d* Confe. Bohe. cap. 8.
Confe. ar. 10.
*e* Confess. Sax.
*f* Helv. 3. c. 8.

Some have taught, as Manes the Heretike *k*, how none of the godly Fathers, and others from the beginning of the world, til the 15 year of *Tiberius* the Emperor (though earnestly they did repent) were saved; but were all punished alike with utter confusion.

Some give out that such persons be utterly out of Gods favor and condemned, which depart out of this world, either afore they are baptized, as the Papists do *l*, or afore they come unto years of discretion, as Hieracites did *m*.

*k* Epiphan.

*l* Specul. peregrin. quæst. dec. 1. c. 3. q. 5. Position. Insolidad de Purgat.

*m* Epiphan.

## 2. Proposition.

*The very regenerate may depart from grace given, and fall into sin and yet rise again to newness of life.*

### The proof from Gods Word.

THat the regenerate may fall into sin, and yet rise again, it is a doctrine grounded upon the Scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Savior unto the man healed of the Palsie *a*, and unto the adulteress *b* of S. *Paul* unto the *Ephesians* *c*, *Colossians* *d*, *Hebrewes* *e*, and *Timothy* *f*, and of S. *Peter* unto all the godly *g*, and partly by the example of *David* *h*, *Solomon* *i*, *Peter* *k*, who egregiously, and very offensively did fall, and that they do fall, it is most evident by the fift petition of the Lords Prayer, were nothing else to prove the same: but see afore 9. art. Prop. 3. art. 12. Prop. 2. art. 15. Prop. 2.

Next, that being falne, they may rise again, and be saved, it is apparent both by the exhortations of the Angel unto the Churches of *Ephesus*, *Pergamus*, and *Thyatira* *l*, and by the examples of *Peter*, who denied *m*, and yet afterward confessed his Master Christ *n*, and of all the Disciples, who fled *o*, and yet returned.

This both granted is, and published for truth by the Churches *p*.

*a* John 5. 14.
*b* John 8. 11.
*c* Eph. 21. 22.
*d* Coloss. 3. 8.
*e* Heb. 3. 12.
*f* 1 Tim. 4. 3. 2 Tim. 1. 19.
*g* 1 Pet. 2. 10. and 5. 8. 2 Pet 3. 27.
*h* 2 Sam. 11. 4.
*i* 1 Kin. 11. 4.
*k* Mat. 25. 70, 72, 74.
*l* Revel. 2.
*m* Luke 22. 25.
*n* Acts 1. 22. &c. and 3. 13. and 40. &c.
*o* Mat. 26. 56.
*p* Confe. Helv. 2. c. 7. Bohem. c. 58. Saxon. ar. 10, 11. Wir. ar. 23. Suev. ar. 15.

### *The adversaries unto this truth.*

Unto this truth, subscribe will not
Either the Catharans *a*, Novatians *b*, Jovinians *c*, which think

*a* Mag. eccles. hist. cen. 13. c. 45
*b* Eus. l. 5. c. 43.
*c* Magd. eccles. hist. cen. 4. c. 5.

think Gods people be regenerate into a pure and Angelical ſtate, for that neither they be, nor can be defiled with any contagion of ſin:

Either the Libertins, whoſe opinions were, that

Whoſoever hath Gods Spirit in him cannot ſin.

*David* ſinned not after he had received the holy Ghoſt *d*.

Regeneration is the reſtoring of the eſtate wherein *Adam* was placed afore his fall *e*.

Or the Papiſts, who are of mind that

The works of men juſtified are perfect in this life *f*.

No man which is faln into ſin, can riſe again, and be ſaved, without their Sacrament of Pennance *g*.

S. *Francis* attained unto the perfection of holineſſe, and could not ſin at all *h*.

*d* Williams againſt the family of Love. ar. 14.
*e* Calv. contra Libert. c. 21. 7.
*f* Tapp. p. 189.
*g* Concil. Trid. ſeſſ. 6. can. 26.
*h* Vis ad apicem venire perfectionis? Vitam cum moribus attende B. Francisc.

## 3. Propoſition.

*No men utterly are to be caſt off as reprobates, which unfainedly repent.*

SUch as do fall from grace, and yet return again unto the Lord by true repentance, are to be received as members of Gods Church: and this by the Scripture is verified. For there we read, that

God would have all men ſaved *a*.

God is alwaies ready to receive the penitent into favor. For there is joy in heaven for the ſinner that converteth *b*.

Chriſt is grieved when ſinners wil not repent *c*.

He ſhall ſave a ſoul from death, and hide a multitude of ſins, which converteth a ſinner from going aſtray out of his way *d*.

The Lord would have no man to periſh, but all men to come to repentance *e*.

If we acknowledge our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs *f*.

He exhorteth his erring people to repent, and do their firſt works *g*: neither refuſeth he the ſinner that repenteth, as appeareth in the example of the prodigal ſon *h*, and of the debter *i*.

*a* Mat. 11. 28. 1 Tim. 2. 4.
*b* Luke 5. 7.
*c* Luke 19. 41, 42, &c.
*d* Jam. 5. 20.
*e* 2 Pet. 3. 9.
*f* 1 John 1. 9.
*g* Rev. 2. 5, 16.
*h* Luke 15. 20.
*i* Mat. 18. 26.

God

God then being so gracious and mercifull, man after his exxample is both by all good means to provoke sinners unto repentauce, and they testifying the same, to receive them into favor.

So did Saint *Paul* will the Galathians Brethren (saith he) if a man be faln by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meekneſſe, considering thy selfe, lest thou also be tempted *k*. *k* Gal. 6. 1.

So did he enjoin the Corinthians, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now contrariwise ye ought rather to forgive, and comfort (him) lest the same should be swallowed up with overmuch heavineſſe *l*. *l* 2 Cor. 5. 6, 7.

When also he said, Receive him (meaning *Oneſimus m*.) And so teach the Churches *n*. *m* Phil. v. 12. *n* Confe. Helv. 2. c. 14. Bohem. c. 14. Bohem. c. 5. Aug. ar. 11. Saxon. ar. 3 Wittem. ar. 12.

*The Errors and adverſaries unto this truth.*

Adverſaries unto this truth are they: *a* D. Hieron. adv. Marc. *b* Cypr. epiſt. 4. ad Antoniam. *c* Bullin. cont. Anab. l. 2. c. 13. *d* Calv. Inſtit. *e* Giffords repel. *f* Magd. eccleſ. hiſt. cen. 4. c. 5. *g* H. N. ſpirit. land. c. 33. ſect. 3. c. 34. ſect. 11. c. 37. ſect. 8. & Proverbs c. 5. ſect. 15. and Crying voice, ſect. 6. *b* Gen. 4. *i* Acts 1. *k* Hiſt. Fr. Spi. *l* Luther on Gal. 3. 1. *m* Giffords rep. to Barr. and Green, p. 17.

First, which leave nothing but the unappeasable wrath of God to such as do sin after Baptiſm, as did both in old time the Montaniſts *a*, and Novatians *b*, and of late years *Melchior Hoffman*, the Arch-heretike of his daies *c*, and the Anabaptiſts in Germany *d*, and the Barrowiſts among our selves in England *e*.

Next who say that being once regenerate, sin is cut away, as with a razor, so that the godly cannot sin, and therefore need no repentance: so did the Meſſalians *f*, and do the Family of Love *g*.

Lastly the desperate, whose sins being either infinite, or abominable, they think how God neither can, nor will forgive them: such in times past were *Cain h*, and *Judas i*, in our fathers, *Franciſcus Spirak*, and one Doctor *Kraus l*, and in our daies *Bolton*; even he that first hatched that fact in England, which afterward was termed Brownisme *m*.

## 17. Article.

### Of Predestination, and Election.

*Predestination to life, is the everlasting* [1] *purpose of God, whereby* [2] *before the foundations of the world were laid, he hath* [3] *constantly decreed by his counsel secret to us, to deliver, from curse, and damnation,* [4] *those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season,* [7] *they, through grace obey the calling, they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Iesus Christ: they walk religiously in good works: and at length by Gods mercy, they attain to everlasting felicity.* [8] *As the godly consideration of Predestination, and our election in Christ is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things: as well because it doth greatly establish, and confirm their faith of eternall salvation to be enjoied through Christ: as because it doth fervently kindle their love towards God: so for curious, and carnall persons, lacking the Spirit of Christ, to have continually before their eies the sentence of Gods predestination, is a most dangerous down-fall, whereby the Devill doth thrust them into desperation, or into retchlesnesse of most uncleane living, no lesse perilous then desperation. Furthermore,* [9] *we must receive Gods promises in such wise,*

*as they be generally set forth unto us in holy Scripture: and in our doings that the Will of God is to be followed, which we have expresly declared unto us in the Word of God.*

*The Propositions.*

1. There is a Predestination of men unto everlasting life.
2. Predestination hath been from everlasting.
3. They which are predestinat unto salvation cannot perish.
4. Not all men, but certain, are predestinate to be saved.
5. In Christ Jesus, of the meer will and purpose of God some are elected, and not others, unto salvation.
6. They, who are elected unto salvation, if they come unto years of discretion, are called both outwardly by the Word, and inwardly by the Spirit of God.
7. The Predestinate are both justified by faith, sanctified by the holy Ghost, and shall be glorified in the life to come.
8. The consideration of Predestination, is to the godly wise, most comfortable; but to curious, and carnal persons, very dangerous.
9. The generall promises of God, set forth in the holy Scriptures, are to be embraced of us.
10. In our actions the Word of God, which is his revealed will, must be our direction.

## 1. Proposition.

*There is a predestination of men unto everlasting life.*

*The proof from Gods word.*

THat of men, some be predestinate unto life, it is a truth most apparent in the holy Scripture, by the testimony both of Christ himselfe, who saith,

To sit at my right hand, and at my left hand, is not mine to give, but (it shall be given) to them, for whom it is prepared of my Father *a*.

Many are called, but few chosen *b*.

For the elects sake, those daies shall be shortned *c*.

Fear not little flock, for it is your Fathers pleasure to give you a Kingdome *d*.

*a* Mat. 20.23.
*b* Ibid. 22. 14.
*c* Ibid. 24. 22.
*d* Luke 12.32.

I tell you, in that night there shall be two in one bed: the one shall be received, and the other left *e*.

*e* Ibid. 17. 34.

*f* John 6. 37. All that the Father giveth me, shall come unto me *f*.

Witnessed also is this by the Evangelist *Luke* and *Paul*: the one saith how, of the Gentiles at Antioch, so many as were ordained unto eternall life, beleeved *g*, and the other, those whom he knew before, he did also predestinate *h*.

*g* Acts 13. 48.

*h* Rom. 8. 29.

We are unto God the sweet savor of Christ, in them that are saved, and in them which perish: to the one we are the savour of death unto death; and to the other the savor of life unto life *a*.

*a* 2 Cor. 2. 15, 16.

Blessed be God even the Father of our Lord Jesus Christ, which, &c. hath chosen us in him, before the foundation of the world, &c. who hath predestinate us, to be adopted through Jesus Christ unto himselfe, &c *b*.

*b* Eph. 1. 3, 4, 5.

The example also of the elected creatures, man, and Angels *c*; of the two brethren, *Abel* and *Cain*, *Isaac*, and *Ismaele*, *Jacob* and *Esau* *f*, of the two *Eunuches* of King *Pharaoh* *g*, of the two Kingdomes, *Juda* and *Israel*; the two peoples, Jewes and Gentiles; the two Apostles, *Peter* and *Judas*, the two theeves upon the Crosse *h*, the two men in the fields; and the two women at the Mill *i*; make to the illustration of this truth.

*c* Mat. 25. 34, 41 Jude 6.

*d* Gen. 4. 4.

*e* Rom. 9. 17. &c

*f* Mal. 1, 2, 3. Rom. 9. 13.

*g* Gen. 40. 20.

*h* Luke 23. 39, 40, 43.

*i* Mat. 24. 40, 41.

All Churches consent with this doctrine *k*.

*k* 1 Cor. 15. 12.

*The errors and adversaries unto this truth.*

Erre therefore do they, which stand in opinion, that some are appointed to be saved, but none to be damned. In soul some persons: but in soul and body together, none shall be saved; of this mind were the old heretikes, *viz.* the false Apostles *k*, the Carpocratians *l*, the Valentinians *m*, the Cerdonites *n*, the Manichees *o*, and the Hieracites *p*, and of their opinion be the Family of Love *q*.

*l* Clem. strom. lib. 4.

*m* Iren.

*n* Iren.

*o* Aug. contra Faust. l. 4. c. 16.

*p* Epiphan.

*q* H. N. Instr. ar. 5. sect. 24. Prophecy of the spir. c. 16. sect. 7.

## 2. Proposition.

*Predestination hath been from everlasting.*

### The proof from Gods Word.

Predestination

PRedestination begun before all times. It will be said (saith our Savior Christ.) Come ye blessed of my Father, inherit ye the Kingdome prepared for you from the foundations of the world *a*.

a Mat. 25. 34.

God hath chosen us in Jesus Christ before the foundation of the world *b*,

b Eph. 1. 4.

God hath saved us, &c. according to his own purpose, and grace, which was given to us through Christ Jesus before the world was *c*.

c 2 Tim. 1. 9.

The publike confession of the Churches, namely in Helvetia *d*, Basil *e*, and France *f*, bear witnesse hereunto.

d Confess. 2. c. 10, 11.
e ar. 1.
f ar. 10.

*The adversaries unto this truth.*

Those wrangling Sophisters then are deceived, who, because God is not included within the compass of any time, but hath all things to come, as present continually before his eies, do say, that God did not in the time long ago past only, but stil in the time present likewise, doth predestinat.

## 3. Proposition.

*They which are predestinate unto salvation cannot perish.*

### The proof from Gods Word.

ALL that the Father giveth me, shall come to me, and him that cometh to me, I cast not away saith Christ *a*. I give unto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand *b*. The gates of hell shall not overcome the Church *c*.

a John 6. 37.
b John 10. 28, 29.
c Mat. 16. 18.

Moreover, whom he predestinated, them he also glorified *d*. For the gifts and calling of God are without repentance *e*. They went out from us, but they were not of us: for if they had been of us, they would have continued with us *f*. So the Church of God: as afore in this Article.

d Rom. 8. 30.
e Rom. 11. 29.
f 1 John 2. 19.

*The errors and adversaries unto this truth.*

Wander then doe they from the truth, which think, That the very elect, totally, and finally may fall from grace, and be damned.

That

That the regenerate may fal from the grace of God: may destroy the Temple of God, and be broken off from the vine Christ Jesus: which was one of Glovers errors *a*.

That the number of those which be predestinate, may encrease, and be diminished: so thought the Pelagians.

*a* Bredwels detect.

## 4. Proposition.

*Not all men, but certain be predestinate to be saved.*

### The proofe from Gods Word.

WE deny all, and affirm that a certain chosen and company of men be predestinat, and so doth Gods Word.

Rejoice that your names are written in heaven *a*.

I know mine, and am known of mine, is the saying of Christ Jesus *b*.

I suffer all things for the elects sake, saith S. *Paul c*.

The very same with us do the Churches affirm *d*.

*a* Luke 10. 20.

*b* John 10. 14. & *c* 2 Tim. 2. 10. *d* Confe. Helv. 2 cap. 10. Basil. ar. 1. Gal. ar. 12 Belg. ar. 16.

*The adversaries unto this truth.*

We are therefore against them which teach, how not certain, but all, even the most ungodly, and damnable: yea, the very devils shall be saved; of which opinion were the Origenists *a*, and are the Catabapists *b*.

All men be elected unto life everlasting.

There is no hel, nor future and eternall misery at all, but only either in mans opinion, as hold the Atheists *c*, or in the heart, and conscience of man in this life, as the Familists maintain *d*.

No certain company be foredestined unto eternall condemnation.

None more then others be predestinate unto salvation: which was an error of *Henry Bolsack e*.

*a* Wolf. Musculus in epist. ad Philip præf. *b* Bullin. cont. Catabap. l. 1. *c* Nash in Christs tears, p. 58. *d* Rameseis & Allens confe. *e* Calvin. epist. minist. Basil. fol. 105.

In like sort we condemn such as either curiously enquire who, and how many shall be saved or damned; or give the sentence of reprobation upon any man whosoever: as do the Papists upon *Calvin*, *Beza*, and *Peter Martyr*, when they call them reprobates *f*.

*f* Test. Rhem. an. Rom. 11. 23

5. Pro-

## 5. Proposition.

*Of the meer will, and purpose of God, some men in Christ Jesus are elected, and not others, unto salvation.*

### The proofe from Gods Word.

IN the Scripture we read of mans predestination the cause efficient, to be the everlasting purpose of God *a*, the cause formal; God his infinit mercy, & goodnes *b*; the cause materiall the blood of Christ *c*; the cause finall, or end, why both God the Father hath loved, & Christ for his elect hath suffered, is the glory of God *d*, and the salvation of man *e*.

a That the purpose of God might remain according to election, Rom. 9. 11. Who doth predestinate us, &c. according to the good

And this do all the Churches militant, and reformed, with a sweet consent testifie, and acknowledge.

pleasure of his will, Eph. 1. 5. Not according to our works, but according to his own purpose and grace, 2 Tim. 1. 9. *b* I will shew mercy, to whom I will shew mercy, Exod. 33. 19. Rom. 9. 15. He hath chosen us in Christ, &c. and hath predestinate us through Christ unto himselfe, Eph. 1. 4, 5. Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a lamb undefiled, and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sakes, 1 Tim. 1. 18, 19 20. *d* Who doth predestinate us, &c. to the praise of the glory of his grace, Eph. 1. 6. The Lord hath made all things for his own sake: yea, even the wicked for the day of evill, Prov. 16. 4. *e* Rom. 8. 29. Those whom he knew before, he did also predestinate to be made like to the image of his Son, that he might be the first born among many brethren. Hath not the potter power of the clay, to make of the same lump, one vessel to honor, and another to dishonor? Rom. 9. 21.

### *The adversaries unto this truth.*

Hereby is discovered the impiety of those men which think, that

1. Man doth make himself eligible for the kingdom of heaven by his own good works, and merits; so teach the Papists.

The Kingdome of heaven (say they) is prepared for them that are worthy of it, and deserve it by their well doing *a*.

a Test. Rhem. an. Mat. 20. 23.

*Licet electis gloria ex aterna Dei predestinatione dimanet, non tamen provenit, nisi ex eorum operibus, &c. Sine nobis non glorificamur.* 1. Although from Gods eternall predestination, glory floweth to the elect; yet for all that it springeth not but from their own works, &c. Without our selves we are not glorified *b*.

b Stella in Luc. c. 10. [6]. 35.

2. God beheld in every man, whether he would uſe his grace well, and beleeve the Goſpel, or no; and as he ſaw a man affected, ſo did he predeſtinate, chuſe, or refuſe him.

3. Beſides his will, there was ſome other cauſe in God, why he choſe one, and caſt off another man; but this cauſe is hidden from us.

4. Men by nature be elected, and ſaved; an error of the Baſilidians, and Valentinians *c*.

5. It is in mans power to be elected, the error of *Theophylact d*, and of *Bolſecke e*.

6. God is partiall and unjuſt for chuſing ſome, and refuſing others; calling many, and electing but few.

*c* Clem. Strom. lib. 2. 4.
*d* Theoph in Mat. 22.
*e* Calvin. epiſt. miniſt. Helv. fol. 104.

## 6. Propoſition.

*They who are elected unto ſalvation, if they come unto yeers of diſcretion, are called both outwardly by the word, and inwardly by the Spirit of God.*

### The proof from Gods Word.

THough true it be, the Lord knoweth all, & every of his elect: yet hath he revealed unto us certain notes, & tokens, whereby we may ſee, & certainly know, whether we be of that number, or not. For ſuch as be ordained unto everlaſting life, if they live long in this world, they one time or other be called unto the knowledge of ſalvation, by the preaching of Gods Word: they obey that calling through the operation of the holy Ghoſt, working within them, they feel in their ſoul the ſame ſpirit, bearing witneſs unto their ſpirits, how they are the children of God: and finally they walk religiouſly in all good works.

Theſe things are moſt evident, and cleare in the holy Scripture, where is ſet down, both the calling of the predeſtinate, *a* and their obedience to the Word being cal-

*a* Whom he predeſtinate, them alſo he called, Rom. 8. 30. God ſeperated me from my mothers womb, and called me by his grace, Gal. 1. 15. He hath called you to his Kingdome and glory, 1 Theſſ. 2. 12. He hath ſaved us, and called us with an holy calling, 2 Tim. 1. 9. They that are on his ſide, called, choſen, and faithful, Rev. 17. 14.

led *b*,

led *b*, and their adoption by the Spirit to be the children of God *c*; and last of all, their holiness of life, and vertuous conversation *d*.

*b* Your obedience is come abroad among all, Rom. 16. 19 in Christ also ye trusted, after ye heard the Word of truth, Eph. 1. 13. Jesus Christ is in you, except ye be reprobates, 2 Cor. 13. 5. Ye received the spirit of adoption, whereby we cry Abba Father, the same Spirit bearing witness with our spirit, that we are the children of God, Rom. 8 15, 16. After this manner pray ye, Our Father, &c. Mat. 6. 9. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, which crieth Abba Father, Gal. 4. 6 He hath chosen us in him *c* &c. that we should be holy, and without blame before him in love, Eph. 1. 4 we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them, Eph. 2. 10. For the grace of God, &c. hath appeared, and teacheth us that we should deny all ungodliness, and worldly lusts, and that we should live soberly, and righteously, and godlily in this present world, Tit. 2. 11, 6.

All Churches reformed consent hereunto.

*The Errors and adversaries unto this truth.*

Sundry adversaries hath this truth, and

First the Papists, who teach that none are to think or perswade themselves, that they are of the number of the Predestinate unto salvation, but to be ever doubtful thereof *e*.

*e* Concil. Trid. sess. 6. cap. 12. con. 15.

The said Papists deliver, that so many persons as are not marked with the sign of the cross upon their forehead, are damned, and reprobate *f*, also, that they which will be saved, must be Franciscans *g*, at least wise become members of the Church of Rome *h*.

*f* Test. Rhem. an. Rom. 8, 38. an. 1 Cor. 2 12 an. Phil. 2, 12.

*g* Conform. F. l. 4. fol. 101.

*h* Ans. to the exec. of Just. c. 8. p. 192.

Secondly, the Anti-nomi, which think the outward calling by the word (though they have not the inward calling by the Spirit, and be destitute of good works) a sufficient argument of their election unto life *i*.

*i* Simon Pauli meth. par. 2. de lege Dei.

Thirdly, the Puritans, who among other affiances given them from the Lord, of their salvations, made their advancing of the Presbyterial Kingdome (by the putting down of Bishops, Chancellors, &c.) a testimony that they shall have part in that glory, which shall be revealed hereafter *f*.

*f* Demon. of Dis. epist. ded.

Fourthly, the Schwenfeldians, and all such as depending upon immediate and divine revelations, condemn and contemn the ordinary calling of God, by the ministry of his Word.

*g* Sartan de Reli. Ruthen. c. 2.

Lastly the Russians *g*, Catabaptists *h*, & Family of Love *i*, who believe that themselves only, and none besides, shall be saved.

*h* Zuingl. contra Catabap. fol. 107.

*i* Display. H. 9. b. D. 5.

## 7. Proposition.

*The predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come.*

### The proof from Gods Word.

DIvers be the effects of mans predestination, but chiefly it bringeth to the elect *a*, justification by faith in this life, and in the life to come, glorification *b*, alwaies a conformity to the image of the only begotten Son of God, both in suffering troubles here, and in enjoying immortal glory hereafter *c*, as testifie all the Churches in their confessions.

*a* Know that a man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. 2, 16.

of faith, are blessed with faithful Abraham, Eph. 2. 8. *b* Moreover, whom he predestinate them also he called, and whom he called, them also he Justified; and whom he justified, them also he glorified, Rom. 8. 30. Come ye blessed of my Father, inherit ye the Kingdom prepared for you, Mat. 25. 34. *c* If we be children, we are also heirs, even the heirs of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified with him, Rom. 8. 17. and as we have born the image of the earthly, so shall we bear the image of the heavenly, 1 Cor. 15. 49.

### *The Errors and adversaries unto this truth.*

*a* Tritcuhem de eccle. scrip *b* Wol. Musculus in epist. ad Phil. præf. *c* Eus. eccles. hist. l. 7. c. 13. *d* Philastrius. *e* Clem. strom. lib. 4. *f* Aug. contra Faust. l. 4. c. 16. *g* See afore ar. 4. prop. 1. *b* Epiphan. *i* Positiones Ingolst. ad. de Purgat.

This is flatly against *Papias a*, *Justinus b*, and al Millenaries *c*, who deny the eternity of mans happiness, and dream of I know not what blisse in this life, to endure a thousand years, but no longer.

Also against the Manichees, who said, the soul only shall be saved *d*.

Also against those heretikes which deny the resurrection of the flesh, as did the Carpocratians *e*, Manichees *f*, & others *g*.

Likewise against the Hieracites, who have a phantasie that no children, departing this life, before they come unto years of discretion and knowledge, shall be saved *h*. So the Papists do teach *i*, that no infants, dying unbaptized, do go unto heaven, but unto another place adjoining unto hel, called *Limbus puerorum*.

## 8. Proposition.

*The consideration of Predestination, is to the godly wise most comfortable; but to curious & carnall persons, very dangerous.*

The

The proof from Gods word.

THis doctrine of predestination is to the godly ful sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and encreaseth their love toward God.

I account the afflictions of this present time, are not worthy of the glory which shall be shewed unto us *k*.

*k* Rom. 8. 18.

If God be on our side, who can be against us? who spared not his own Son, but gave him for us all to death, how shall he not with him give us all things also? who shall lay any thing to the charge of Gods chosen? It is God that justifieth; who shall condemn? &c. *l*.

*l* Ibid. 31, 34.

Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the possession purchased unto the praise of his glory *m*.

*m* Eph. 1. 13, 14

Grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption *n*.

*n* Eph. 4. 30.

But to the wicked and reprobate the consideration hereof is very sowre, unsavory, and most uncomfortable, as that which they think (though very untruly and sinfully) causeth them either to despair of his mercy, being without faith, or not to fear his justice, being extremely wicked: where as neither from the Word of God, nor any confession of the Church, can any man gather that he is a vessel of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe, that God would not his destruction; as in the next proposition immediately ensuing plainly may appear.

*Errors and adversaries unto this truth.*

Therefore they are to be taken as much out of the way, which say that this doctrin leadeth either unto desperation, which is without all comfort; or unto looseness of life, and so unto Atheism; and therefore not to be published neither by mouth nor books; and so thought both the Pelagians *k*, and the Predestinates (a sort of heretikes so called) in old time *l*, and the Family of Love in our daies, who term the doctrin of Predestination, a licentious doctrin, and say it filleth all the prisons almost in England *m*.

*k* Prosper in Epist. ad Aug. de reliquiis Pela. heresis.

*l* Magd. eccle. hist. Cent. 5. c. 5. p. 620.

*m* Display in an epist. of the Families, l. 7. b.

## 9. Proposition.

*The generall promises of God set forth in the holy Scripture, are to be embraced of us.*

The proofe from Gods Word.

THat men the better may avoid both desperation, and carnall security, they are to have alwaies in mind, that,

1. The promise of grace and favor to mankind, are universall: as

Come unto me, all ye that are weary, and laden, and I will ease you *m*.

*m* Mark 11.38.

God sent not his Son into the world, that he should condemn the world; but that the world through him might be saved *o*.

*o* John 3. 17.

God will that all men shall be saved, and come unto the knowledge of the truth *c*.

*c* 1 Tim. 2.4.

2. The doctrine of the Gospel for the free remission of sins, is to be preached not unto a few, but universally and generally unto all men.

Go therefore, & teach all nations, baptizing them, &c. *d*.

*d* Mat. 28. 19.

Go into all the world, and preach the Gospel to every creature. He that shall believe, and be baptized, shall be saved: but he that will not believe, shall be damned *e*.

*e* Mat. 16. 15, 16.

3. The seals of the covenant be appointed to be given to all men, which are members of the visible Church, or desirous to be incorporated thereinto. For

All are to be baptized *f*, and all are participate of the bread and cup at the Lords Supper *g*.

*f* Mat. 28. 19.
*g* Mat. 26. 26, 27. 1 Cor. 11. 34, 35.

4. As the disobedience of *Adam* brought condemnation upon all men: so the blood, and obedience of Christ is able, and all-sufficient to wash away all sins, and that of all men.

*b* 2 Sam. 12. 13
*i* 2 Chro. 33. 12, 13.
*k* Joh. 21. 15, &c.
*l* Luke 23. 42, 43.
*m* Jonas 3. 10.

5. No man ever truly repented, but he was received again into favor: so was *David* after his adultery *b*, *Manasses* after his Idolatry *i*, *Peter* after his Apostacy *k*, the Thief upon the Crosse *l*, the Ninevites *m*.

*The adversaries unto this truth.*

They are not to be heard then which say, that The

The number of the elect is but small; and seeing we are uncertain, whether we be of that company, or no, we will proceed in our course as we have begun.

God is an accepter of persons, and so unjust in chusing some, and refusing others.

God hath predestinate all those persons to eternall death, which are not in the state of true repentance: which was one of *Glovers* errors *a*.

a Bredwels, detect. p. 60.

It is the part therefore of all and every man,

Not to refuse the mercies of God both generally, & graciously offered unto all men by his Word, and Sacraments.

Not to despair in respect either of the greatnesse, or multitude of his sins.

Nor yet to provoke the Lord to execute his vengeance upon them, through prophanenesse of life, or security.

## 10. Proposition.

*In our actions the Word of God, which is his revealed will, must be our direction.*

### The proofe from Gods Word.

IN our doings, but chiefly in the matter of predestination, we are to follow not our own judgment, & what seemeth good in our own opinions: but the will of God, and that will too not which is concealed from us, *viz.* of God his omnipotency, whereby he governeth at his pleasure the things by himself created; whereof mention is made both in the Psalms *a*, in the Prophet *Isaiah b*, and other places of his Word *c*, but of his favor, and good pleasure towards man, revealed in his holy Scriptures, by Jesus Christ, whom we are to hear *d*.

a Psal. 115. 3.
b Isa. 46. 10.
c Rom. 9. 15.
d Mat. 3. 17.

Subscribed hereunto have, and do Gods Church every where.

*The adversaries unto this truth.*

a Theodor. l. 3. de hære. fab.
b Beza. ep. 81.
c Sleidan. com. lib. 6.

This truth is gain-laid by the Phrygians, Montanists, and Messalians *a*, also by the Enthusiasts *b*, Anabaptists *c*, and Family of Love *d*, which leave the written Word of God, and relie upon their own dreams, visions, and lying revelations.

d Acts. Monum. c. 13. sect. 6.

Hence

Hence proceedeth the contempt of Gods written Word and of the Preachers, and all religious exercises thereof. For saith the Family of Love *e*, No difference is there between a ceremoniall, either Letter-Doctor Christian, and an uncircumcised Heathen.

*e* In a letter of theirs unto the B. of Roch. in Wilk. concil.

## 18. Article.

### Of obtaining eternall salvation only by the name of Christ.

*They also are to be had accursed, that presume to say that every man shall be saved by the Law, or sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth set out unto us only in the name of Iesus Christ, whereby men must be saved.*

*The Propositions.*

1. The profession of every religion cannot save a man, live he never so vertuously.

2. No man ever was, or shall be saved, but only by the Name or faith of Jesus Christ.

1. Proposition.

*The profession of every religion cannot save a man, live he never so vertuously.*

The proofe from Gods Word.

THis we cannot but acknowledge to be a truth, if we beleeve the Scriptures, for they testifie that Jewes and Gentiles are under sin, culpable before God, and deprived of the glory of God *a*.

*a* Rom. 3. 6, 19, 23.

All men that would be saved, must be born again of the holy Ghost *b*.

*b* John 3. 3.

No

No man is justified by the words of the Law *c*, either ceremoniall *d*, or morall *e*.

God hateth the doctrine of the Nicolaitans *f*, and of Balaam *g*.

The Reprobate, whose names are not written in the book of the Lamb, they do worship the Beast *h*.

Punishments eternal, and intolerable, are threatned, both to the Beast, and the false Prophet *i*, and likewise to all such as will not go out of Babylon *k*, and to all Idolaters *l*.

The confessions of Gods people are to this end and purpose *m*.

*The errors and adversaries unto this truth.*

Then to be held accursed are they which affirm, that

The observation of the judiciall ceremonies is necessary unto salvation, as did the false Apostles *a*, the Ebionites *b*, and the Cerinthians *c*.

Such throughout the world as lead an upright life, and be morally righteous, whatsoever their religion is, shall be saved, as n any of the Philosophers were in the opinion of the Valentinian and Basilidian heretikes *d*, of Galeatus Martius *e*, Erasmus Rotetodam *f*.

That men externally may professe any religion, and notwithstanding be saved, if their affections and heart be with the Family of love *g*.

That all those that live uprightly and do good deeds, shall be of equall happinesse in the Kingdome of heaven, be they Turks, Christians, Jews or Moors. A Turkish error *h*.

That men may embrace and follow the sect and religion which they have most mind unto, and so doing, please God, and be saved, the Lampatians doctrine *i*.

That no sect ever erred, or were out of the way to heaven; a fancy of the Rhetorians *k*.

*c* Gal. 3. 16.
*d* Act. 15. 24, 2. Col. 1. 16, 20. Gal. 5. 18.
*e* Rom. 3. 10. 20, 28. Eph. 2. 8 9.
*f* Rev. 2, 15.
*g* Ibid. 14.
*h* Rev. 13. 8.
*i* Rev. 2, 10.
*k* Rev. 18 4.
*l* Rev. 21, 8.
*m* Confes Hel. 1. ar. 12. & 2. c. 1. 2. Boh. c. 6. Gal. ar. 22, 23. Belg. ar. 22, 23 Aug. ar. 45. 21. Wittem. ar. 5. 6. Suev. c. 3.
*a* Acts 15. 1.
*b* Ire. l. 1. c. 27.
*c* Philastrius.
*d* Clem. Alex. q. 2. 4.
*e* Paul. Jovius log. doct. vir. p. 67.
*f* Præf. sun. Tuscu. quest.
*g* H. N. præf. in his 3. Reform. sect. 2. 6.
*h* Pol. of the Turk. emp. c. 23. Lon. cer. Turk. hist. rom. 1. 2. par. 2. cap. 12.
*i* Damascene.
*k* D. Aug. ep. ad Quod vult.

## 2. Proposition.

*No man ever was, is, or shall bee saved, but only by the name or Faith of Jesus Christ.*

The proof from Gods Word.

THis we cannot but acknowledge to be true, if also we beleeve the Scriptures, which say, that

Among men there is given none other name under heaven whereby we must be saved *a*.

Through (Jesus Christ) his name, all that beleeve in him, shall receive remission of sins *b*.

In thee (*viz.* Christ Jesus) shall all the Gentiles be blessed *c*. And this is the Faith and confession of the reformed Churches *d*.

*a* Acts 4. 12.

*b* Acts 10. 43.

*c* Gal. 3. 8.

*d* Confe. Helv. 2 ar. 10, 11. & 2 cap. 11. 13. Basil. ar. 4. Bohem. c. 4. 10. Gal. ar. 13. 16, 17. Belg. ar. 17. 20, 21, 22. August. in ar. 3. Saxon ar. 3. Wittemb. c. 8. Suevica, ar. 9. sect. 2. they revolted.

*The errors and adversaries unto this truth.*

Many wales this truth very heretically is oppugned. For Some teach that we are saved not by Christ, (but as the Valentinians said (by the labour of their hands, and by their own good works *a*, (as *Simon Magus* boasted) by his fair *Helene b*, (as *Matthew Hamant* held) by other means, and that all persons which worshipped Christ, are abominable Idolaters *c*, as *Nesserus*, and *Silvanus* beleeved by *Mahomet d*, & therfore he revolted from Christianity to Turcism.

*a* Iren. lib. 1. *b* Iren. *c* Holinsh. chro. fol. 299. *d* Beza resp. ad repetit. Io. And Cal. p. 8.

Others confess that we are saved by the name of Christ, but either not only by the right and true Christ, for they said, themselves, and every of themselves, were Christ, and in old time did *Saturninus*, *Menef*, *Desider*, *Burdegal*, and *Endo de Stella g*, and of late years as Basil, *David George h*, and in England, first one *John Moor i*, and afterward *William Hacket k*, the former was whipt for the same at Bethlehem in the second of Queen *Elizabeth*, the other hanged and quartered in Cheap side, *Anno* 1591.

*e* Epiphan. *f* Euseb. l. 7 c. 31. *g* Genebr. chr. l. 3. p. 358, 709. *h* Hist. David. Georgii. *i* Stow. *k* Conspir. for pretend refor. *l* Philaster.

Or by the true Christ, but either distinguish between Jesus and Christ, saying, Jesus was one man, and Christ another, as the Marcionites *l*.

Or say there be two Christs, one revealed already in the daies of *Tiberius* the Emperor, who came for the salvation of the Gentiles, another yet to come, for the redemption of the Jews so thought the same Marcionits *m*. *Nestorius* held also

*m* Tertul. l. 4. contr. Marc.

also there were two Christs, whereof one was very God, the other was very man, born of a woman *n*.

*n* Vincent. Lir. adv. hæreses.

Or publish, how none are saved by the true Christ, till the 15. year of the foresaid *Tiberius*: an heresie of *Manes*, and his company *o*.

*o* Epiphan.

Others besides (as the Family of Love) understand all things written of Christ, allegorically, and not according to the letter of Gods Word. For they teach that whatsoever is written of Christ, must in us, and with us be fulfilled *p*.

*p* H. N. proph. of the Spi. c. 7. sect 3.

Others have thought, yea, have spoken blasphemously of the constant and holy Martyrs, who for the Name of Christ, gave their lives in England in the raign of Queen *Mary*, some saying: They were stark fools, as did *Christopher Vitel*, a chief Elder in the Family of Love *q*, others (as *Westphalus*, and *Morbachius*) that they were the Devils martyrs *r*.

*q* Ans. to the Fam. let. l. 3. a.

*r* Sturmius, an. tip. a. p. 4. par. 3. p. 189.

# 19. Article.

## Of the Church.

1 *The visible* 2 *Church of Christ*, 3 *is a congregation.* 4 *of faithful men: in the which* 5 *the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs Ordinance, in all these things that of necessity are requisite to the same.*

*As* 6 *the Church of Ierusalem, Alexandria, and Antioch hath erred: so also* 7 *the Church of Rome hath erred, not only in their living, and manners of ceremonies, but also in matters of Faith.*

### *The Propositions.*

1. There is a Church of Christ, not only invisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholike Church.
4. The Word of God was, and for time is before the Church.

5. The marks, and tokens of the visible Church, are the due and true administration of the Word and Sacraments.

6. The visible Church may, and from time to time hath erred both in doctrine and conversation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

## 1. Proposition.

*There is a Church of Christ both invisible and visible.*

### The proofe from Gods Word.

A True saying it is, The Lord only knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The visible are all the Elect, who be, or shall be either in heaven triumphing; or on earth fighting against the flesh, the world, and the devil. These, as members of the Church, are said to be invisible; not because the men be not seen, but that their faith, and conscience to Godward is not perfectly known unto us.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

*a* Gal 4. 9. Eph. 6. 10, &c. 2 Tim. 3. 12. *b* 1 Pet. 5. 9, 10. *c* Rev. 12. 7, 11, 17. & 17. 14. *d* Idar. 13. *e* Mat. 22. *f* Mat. 25. *g* Have not I chosen you twelve, and one of you is a devill? John 10. *b* For he knew who should betray him: therefore said, Ye are not clean, John 13. 11. In a great house are not only vessels of gold, and of silver, but also of wood and of earth, and some for honor, and some unto dishonor, 2 Tim. 2. 20. *i* Confess. 1. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wit. ar. 32. Suevica ar. 15.

All this we gather from the holy Scripture, where mention is made of the Church invisible, and triumphing, *Rev.* 2, 26, 28. and 3. 5, 12. and 7. 14, 15. invisible and militant, in the Epistles of St *Paul a*, *Peter b*, and book of St *Johns* Revelations *c*, also of the Church visible, and mixed with good and bad, by the Parable of the Sower *d*, of the Marriage *e*, and of the Virgins *f*, as also by the saying of our Saviour Christ *g*, and of St *Paul b*.

The Churches bear witnesse hereunto *i*.

*The Errors and adversaries unto this truth.*

This truth hath many adversaries, whereof

Some renounce our Christ, the Savior of mankind, and so think his people are not the Church; as the Jewes, Turks, and Heretikes have done *a*.

Some acknowledge no triumphing state of the godly in heaven, but dream of an ever-glorious condition in this world, as the Family of Love *b*.

Some think the Church Catholike to be visible, as the Papists *c*.

Some imagine the Church Militant is not visible at all, as the Libertins.

Some give out, that the visible Church is devoid of sin, and sinners, as did the Donatists *d*, and do Anabaptists *e*, Family of Love *f*, Brownists *g*, and Barrowists *h*.

*a* See art. 2. prop. 1. ar. 18. prop. 2.

*b* Leon. Ramseis and I, Allens conf. Also H.N. document sent. c. 6. sect. 1. c. 3. sect. 5. Sp. land c. 44. sect 12. Proverbs c. 5. sect. 15. Proph. c. 16. sect. 8.

*c* Vaux, catec. c. 1. Test. Rhem. an. Act. 11, 24.

*d* August. contra Peril. cap. 19. *e* Calv. contra Libert. *f* H. N. 1 exhort. c. 13. sect. 10. & 1. epist. præf. *g* A confused gathering together (of good and bad in publike assemblies) is no Church. The Brownists answer to Master Cartwright. p. 39. *h* The assemblies of good and bad together, are no Churches, but heaps of prophane people, saith Barrow in his discovery, p. 33.

## 2. Proposition.

*There is but one Church.*

### The proof from Gods Word.

WHen we do say that the Church is visible, invisible; and that there is a Western, East, Greek, Latine, English Church; we mean not that there be divers Churches of Christ, but that one and the same Church is diversly taken and understood, and also hath many particular Churches, as the Sea many Rivers and arms branching from it. For the visible Church is not many congregations, but one company of the faithfull.

We being many are one Body in Christ, and every one, one anothers members *a*.

We that are many, are one Body *b*.

*a* Rom. 12. 5.

*b* 1 Cor. 10. 17.

For as the body is one, and hath many members, & all the members of the body, which is one, though they be many, yet

are but one body: even so is Christ. For by one spirit are we all baptized into one body, &c. Now ye are the body of Christ, and members for your part c.

For as we have many members in one body, and all members have not the same office: so we being many, are one body in Christ, and every one one another's members d. There is neither Jew, nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus e.

All Gods people agree with us in this point f.

*The errors and adversaries unto this truth.*

The advertaries unto the 28. Article, be also for a great part, adversaries unto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one Church: yet the same persons do erre, which condemn so many, (as no members of Christs Church) which join not with them in their singular, and private opinions, arrogating the stile and title unto themselves only, and denying all other men to be either the Church, or members of the body of Christ. Such are,

The Russians, who boast how themselves with the Greciaes, are the only Church of God a, themselves only are the men who shall be saved b all Christians beside themselves, are no better then Turks c.

The Papists also which say, that

The present Church of Rome is Gods Church d, Gods Catholike Church e, the mysticall body of Christ f: Papists, Catholikes, and true Christians all are one g.

Mancer, and the Anabaptists termed themselves (clean opposite to the Church of Christ) the elect of God: and said that all other men were wicked, and worthy to be slain h.

The Family of Love, who publish how themselves only are the Church, and all other men are heathen i, & Beasts k, themselves only are the Catholike Church of God l, the Saints of God, and his acceptable people m, & that such as are no Familists, they have no living God n, & shal perish o.

The Puritans finally say they,

If

c 1. Cor. 12. 12, 13. 17.
d Rom. 12. 4, 5.
e Gal. 3. 28.
f Confe. Helv. 2. c. 17. Bohe. cap. 8. Gal. ar. 26. Bel. ar. 27. Wittemb. ar. 32. Suev. ar. 15.
a Alex. Gagn. de relig. Mosc. p. 231.
b Sacrorum de relig. Ruthen. cap. 1. p. 88.
c Russie Com. c. 25. p. 1. 103.
d Test. Rhem. an mar. p. 321.
e Ans. to the recul. of Inst. c. 8. n. 15. 21.
f Quodlibets. P. 34.
g Test. Rhem. an mar. p. 322.
h Sleidan. hist. lib. 5.
i Allens con.
k Display H. 6
l Vitels letter display. D 5.
m H. N. instru. ar. 8. sect. 35. ar. 1. sect. 35. ar. 7. sect. 36.
n Fidel. declar. c. 4. sect. 11.
o H. N. evang. c. sect. 7.

If God have any Church, or people in the land, no doubt, the title (Puritane) is given them *p*: Notable words: either God hath no Church in England, or Puritans are the Church.

The Mar-prelate is not afraid to utter this speech.

They against whom I deal (namely the ecclesiastical officers, as Bishops and their favourers, and partakers) have so provoked the anger of the Lord, and Prayers of his Church, as stand long they cannot *q*: others of the said Bishops, and the like, write thus, They bid battel to Christ, and his Church, and it must bid defiance to them till they yield *r*.

*p* Dial. concer. the strife, p. 10.

*q* Protest. p. 167.

*r* 2. Ad non.

## 3. Proposition.

### *The visible Church is a Catholike Church.*

### The proof from Gods Word.

THe visible Church, properly understood, is but a part of the Catholike: yet for as much as it is a Congregation of the faithful, who are for calling, Governors, and subjects, noble and base: rich and poore: teachers and learners: of sex, men and women: for age, old and young: for information, Jewes and Gentiles: Grecians and Barbarians: for time and continuance, in all ages, even from our first parents, it may rightly be called a Catholike Church.

This is grounded upon Gods Word, where we find, that excluded is no calling *a*, no sex *b*, none age *c*, no nation *d*, and that the Church, as it hath been from the worlds beginning *e*, so shall it continue to the end *f*.

*a* Preach the Gospel to every creature, Mark. 16. 15. Teach all nations, Mat. 28. 19. Not many (yet some) wise men after the flesh, not many (yet some) mighty, or many (yet some) noble are called, 1 Cor. 1. 26.

*b* Whosoever

And this is the confession of the Churches *g*.

shall call on the Name of the Lord, shall be saved, Acts 2. 21. The Gospel is the power of God to salvation to every one that believeth, Rom. 1. 16. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female, for you are all one in Christ Jesus, Gal. 3. 28. *c* He that shall believe, and is baptized, shall be saved, Mar. 16. 16. By him every one that believeth, is justified, Acts 13. 39. He is the head of the Law to every one that believeth, Rom. 10. 4. *d* They shall come from the East, and from the West, and from the North, and from the South, and shall sit at the Kingdome of God, Luke 13. 29. The promise is made unto you, and to your children, and to all that are a far off, &c. Acts 2. 39. In every nation he that feareth God, and worketh righteousnesse, is accepted with him, Acts 10. 35. *e* Rev. 13. 8. *f* Mat. 28. 20. *g* Confess. Helv. 2. c. 17. Bohem. c. 8. Belgar. 27. Wittemb. ar. 32.

*Errors*

*The Errors and adversaries unto this truth.*

Unsound be they in religion therefore which have and do as it were tie the Church to a certain *a* Country, as the Donatists did to Africa, a people; as the Jewes to themselves *b*; persons, place, calling or time, as do the Papists.

To certain persons, when they say,

The Church is founded upon *Peter* and his successors *c*.

All that will be saved, must of necessity be subject to the Bishop of Rome *d*.

The true Church is united to the obedience of the Pope of Rome.

To a certain place, when they say,

The Church of Rome is the Catholike Church *f*.

The Church of Rome is the mother of faith *g*.

To a certain calling, by their Petrus à Soto, to Bishops, and Prelates *b*.

To a certain time, as when the said Papists affirm, how

The time was, when holinesse was only in the Virgin *Mary i*, when faith rested only in the Virgin *Mary k*, when all the faith was lost, save only in our Lady *l*.

It is a bold assertion also, and very presumptuous of Apostata *Hill*, that in England all men were Papists without exception, from the first Christening thereof, until the age of King *Henry* the eighth *m*.

a Aug. lib. 2. con. Pet. c. 15.
b Clenard. ep. lib. 2. 190.
c Confess. Petrocenien. c. 29
d Bonifac. c. 8. Unam extra de major. & obed.
e Bel. de eccl. milit. c. 2.
f Test. Rhem. an. 1 Tim. 3. 15.
g Justcanonic. distinct. 22.
b Pet. à Soto. asser. p. 133.
i Coster, enchir. con.
k Disput. Concil. Basil. Acts and Monu. in K. H. 6. f. 7. 96.
l Festival. ser. 4. post festum Palmarum.
m Hill quart. 1. rect. p. 5.

## 4. Proposition.

*The Word of God was, and for time is before the Church.*

### The proof from Gods Word.

FOrasmuch as the visible Church of Christ is a Congregation of men (either in the eies of God, or in the judgment of the godly) faithful, it followeth, that the word of God must be afore the Church for time, as likewise the authority. For time, because Gods Word is the Seed, the faithfull, the Corn *a*, and the Children *b*, Gods Word is the Rock, or Foundation *c*, the Faithful, the House *d*.

a Luk. 8. 11, 12.
b 1 Pet. 1. 23.
c Mat. 16. 18. Eph. 1. 20.
d Eph. 2. 21.

For authority also the Word is before the Church, because the

the voice of the Church is the voice of man, who hath erred, and may erre from the truth: but the voice of the Word, is Gods voice *e*, who cannot deceive, nor be deceived.

Of this judgement be the Churches reformed *f*.

*e* 2 Tim. 3. 16. 2 Pet. 1. 21.
*f* Conf. Helv. 1 ar. 14. & 2. c. 13. 17. Bohe. c. 1. 8. Gal. ar. 7 Belg. ar. 3. 7. Saxon. ar. 1. 11 Suev. ar. 1.

*The adversaries unto this truth.*

This maketh to the strengthning of us against those Popish assertions of *Vigerius*, and such like, *viz.* that the Church was before the Word, for time, and is above the Word for authority *a*.

*a* Viguer. In ad Chr. Theo. 10. sect. 3. v. 10. fol. 83. a.

## 5. Proposition.

*The marks and tokens of the visible Church, are the due, and true administration of the Word and Sacraments.*

### The proof from Gods Word.

THerre is the visible Church of Christ, where the Word of God sincerely is preached; and the Sacraments instituted by our *S*avior are duly administred.

Hence it is that our Lord and *S*avior calleth them his mother, and his brethren, which hear the Word of God, and do it *a*, and saith, He that is of God, heareth Gods Word *b*, also, My sheep hear my voice *c*: and, How shall they hear without a Preacher, saith *S. Paul d*?

*a* Luke 8. 21. John 8. 47.
*c* John 10. 27.
*d* Rom. 10. 14.

Likewise the Apostle *S. John*.

He that knoweth God heareth us: he that is not of God, heareth us not *e*: Again, they are of the world, therefore speak they of the world, and the world heareth them *f*.

*e* 1 John 4. 9.
*f* Ibid. v. 5.

And touching the *S*acraments, first of Baptisme.

Go therefore, and teach all nations, baptizing them in the Name of the Father, and the *S*on, and the holy Ghost; teaching them to observe all things, whatsoever I have commanded you *g*.

*g* Mar. 28. 17, 20.

We have been baptized into Jesus Christ *h*, ye are washed, ye are sanctified *i*.

*h* Rom. 6. 3.
*i* 1 Cor. 6. 13.

By one *S*pirit are we all baptized into one body *k*.

*k* 1 Cor. 12. 13.

Next, of the Lords *S*upper.

The Lord Jesus in the night that he was betraied, took bread, and When he had given thanks, he brake it, and said,

Take eat, this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This is the New Testament in my blood, this do as oft as ye drink it, in remembrance of me *l*.

*l* 1 Cor. 11. 23, 24, 25. Luke 22. 19.

The Christians in all reformed Churches acknowledge these things *m*.

*m* Conf. Helv. 1 ar. 14. and 2. cap. 17. Bohe c. 8. Gal. ar. 27, 28. Saxon. ar. 11. Witemb. ar. 12. Sucv. ar. 13.

Some (and they also many of them very godly men) add Ecclesiasticall discipline for a note of the visible Church. But because the said Discipline in part is included in the marks here mentioned: both we, and, in effect, all other wel ordered Churches, over-passe it in this place, as no token simply of the visible Church.

Neither tie we the Church so strictly to the signs articulate, that we think all those to be without the Church, and no Christians, which neither do hear the Word ordinarily and publikely read and preached, nor participate in the Sacraments, if so be they would; and yet can neither hear the one, nor receive the other, as it falleth out sometimes, especially in the times of blindnesse and persecution.

*The Errors and adversaries unto this truth.*

We renounce therefore as altogether unsound, and Antichristian, the opinions

*a* Petrus à Soto assert. de Eccl.

1. Of the Papists, who both deny the pure preaching of Gods Word, and the administration of the Sacraments among Professants, to be the marks of Christ his visible Church, and affirm the tokens hereof to be Antiquity, Unity, Universality, Succession, &c. as doth *Stapleton b*, *Bristow c*, *Bozius d*, *Hill e*, and *Alabaster f*.

*b* In his Fortresse.

*c* In his Motives.

*d* De signis visib. ec.

*e* In his Quarteron.

*f* In his Motives.

2. Of the Brownists, who make discipline (and that too of their own devising) such an essentiall argument of the visible Church, as they think, where that is not, the Magistrats there be tyrants, the Ministers false prophets, no Church of God is, Antichristianity doth raign *g*.

*g* R. H. in Psal. 122. Bar. disco. p. 86. Ans. to M. Cartw. letter, p. 13.

3. Of the same Brownists and Barrowists, who neither allow frequenting of Sermons, and ministring of the Sacraments, nor have any Sacraments administred among themselves *h*.

*h* Alison. contu. of Green & Bar. p. 133, 116

4. Of

4. Of the Family of Love, which have in utter contempt and derision both the Preachers, and the Sacraments, scornfully tearming the Preachers, Scripture-learned men *i*, Ceremoniall, and letter-Doctors *k*, and the water at Baptism, Elementish water *l*.

Neither do we approve them, who for the visible, and externall, put down invisible, and spirituall tokens of the visible Church, as Faith in Christ Jesus, and Love towards the Saints, which thing I. K. doth *m*.

*i* H. N. Evang. c. 33. sect. 11.
*k* From letter to the B. of Roch.
*l* H. N. Evang. c. 19. sect. 56.
*m* In his confut. of Pop. L. 4. b.

6. Proposition.

*The visible Church may, and from time to time hath erred both in doctrine and conversation.*

The proofe from Gods Word.

HAd not this been most true, it had never been avouched both by Savior Christ, and Saint *Paul*.

Our Savior saith unto his Disciples, concerning doctrin, Take heed, &c. *a*, Beleeve it not *b*.

Beware of the leaven of the Pharisees, & of the leaven of *Herod*, even of the doctrin of the *c* Pharisees, & Sadducees *d*.

Many shall be deceived *e*, yea the very elect, if it were possible *f*.

Shall he find faith on earth *g*?

And concerning conversation and manners, he prophesied that iniquity shall be increased, and the love of many shall be cold *h*.

*a* Mat. 24. 4.
*b* Ibid. v. 23, 26.
*c* Mark. 8. 15.
*d* Mat. 16. 12.
*e* Mat. 24. 11.
*f* Ibid. v. 24.
*g* Luke 18. 8.
*h* Mat. 24. 12.

Saint *Paul* writeth touching doctrin, that

We know in part *i*.

Antichrist sitteth in the Temple of God *k*, &c. whose comming is by the working of Satan, with all power, and signs, and lying wonders, and in all deceivableness, among them that perish, because they received not the love of the truth, that they might be saved: and therefore God shall send them strong delusion, that they should beleeve lies *l*.

Beware of dogs, beware of evil workers, beware of concision *m*.

*i* 1 Cor. 13. 12.
*k* 2 Thess. 2. 4.
*l* Ibid. v. 9, 10, 11.
*m* Phil. 3. 2.

And touching conversation:

Restore, &c. lest thou also be tempted *n*.

*n* Gal. 6. 1.

I do not the good thing, which I would, but the evill which I would not, that do I: if I do that I would not, it is no more I that do it, but the sin that dwelleth in me *e*.

*e* Rom. 7. 19, 20.

There is a fight even in the best men, & mẽbers of Christ *f*.

*f* Ibid. v. 23.

Besides, that Churches visible and glorious have erred, it appeareth evidently by the superstition, heresies, yea & Atheisme now raigning at Jerusalem, Alexandria, & Antioch.

This with us the Churches in their confessions doe acknowledge *g*.

*g* Confe. Helv. 2. Saxon. ar. 11 Wittemb. ar. 32. Suev. ar. 15.

*The errors and adversaries unto this truth.*

The Premises will not be granted for true, neither by the Papists, which maintain that in faith & doctrin, the Church, meaning thereby the visible Church *a*, whose Rector is the Pope of Rome *b*, never erred *c*, never hath erred *d*, and never can err *e*. Nor yet by those that say the Church cannot err for manners, such were the Donatists, and are the Anabaptists, with the Family of Love *f*.

*a* Test. Rhem. an. 2 Thes. 2. 4.
*b* Ibid. an. 1 Tim. 3. 13.
*c* Ib. an. Eph. 5. 24.
*d* Ib. an. marg. p. 264. Gab. Biel. l. 4. hist. 6. quæst. 2.
*e* Ibid. an. 1 Tim. 3. 3. catech. Trid. in expos. Symb. Apost. Coster. enchirid. controvers. c. 3. de summo. Pont. p. 36.
*f* See of this art. prop. 1.

7. Proposition.

*The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.*

The proof.

IUstly is the Church of Rome condemned of us, and all Churches reformed, because she hath erred, and still very badly every way doth offend.

1. In life. For,

At Rome the harlot hath a better life,
Then she that is a Romans wife *a*.

*a* W. Thomas hist. of Italy.

*O Roma, Roma quantum mutata, vetusta es?*
*Nunc caput es scelerum, quæ caput orbis eras.*

If ye spel *Roma* backward (saith *J. Bale*) ye shall find it to be *Amor*: Love in this prodigious kind. For it is a preposterous *Amor*, Love out of kind *b*. Hence the pasquill Poets: *Roma quid est? Quod te docuit præposterus ordo.*

*b* Acts of the Eng. votaries, 2. book præf.

*Quid docuit? Jungas versa elementa, scies.*
*Roma, Amor est: Amor est: qualis? Præposterus. Unde hoc?*
*Roma mares, Noli dicere plura: scio.* Again.

Again.

*Roma vale; vidi, satis est vidisse. Revertar,*
*Cum Leno, aut meretrix, Scurra, Cynedus ero.*

2. In ceremonies, which are in number infinite. *Gerson* writeth how divers men have run into desperation; others have killed themselves, finding that they were not able to keep and perform the ceremonies of the Romish Church *c*. For use also they are vain and impious: as their leading up and down of an Asse on Palm Sunday, their battering of hell, their buriall of the Crosse, &c. yea, and damnable, because Romish ceremonies are held both necessarily to be observed, as wel as the lawes of God *d*, and also to merit heaven. For sins veniall (say the Rhemists) be taken away by sacred Ceremonies *e*.

*c* Confes. Aug. ar. 4.

*d* Eckius enchir. de hum. const. axiom. 2.

*e* Test. Rhem. an. marg. 269.

3. In doctrin. For proof hereof, see the Popish errors in every Article almost, if not Proposition of this book.

Again, look we unto the head of the Antichristian Synagogue, and we shall find that of them,

Some have been Conjurers, Sorcerers, and Inchanters; as were Pope *Martin* 2. *Sylvester* the second and third, *Benedict*. 8. *John* 19, 20, 21. *Sergius* 4. *Gregory* 6. and 7. and such were all the Popes (even 18. for number) from *Sylvester* the second, until *Gregory* the seventh *f*.

*f* Cyp. Valera in his Treatise of the Pope, &c out of Caia, Benom.

Some Heretikes. For *Siricius*, *Calixtus*, *Leo* 9. and *Paschalis* condemned the marriage of Priests; *Liberius* was an Arrian; *Marcellinus*, an Idolater; *Honorius* a Monothelite *g*.

*g* Cath. Apol. 2. Part. p. 93. Test. Rhem. an Luc. 22. 31.

*John* 22. held many errors, whereof *W. Occam* wrote a book *h*, one whereof was, that the souls of the wicked should not be punished, till the day of Judgement.

*h* Bibliothe. Simleri.

Pope *John* the 23. denied the souls immortality *k*.

*i* Gerson ser. 1. Pasch.

And some worldly, prophane, and deviliſh Atheists. For *Sixtus* 4. builded a Male stewes *l*.

*k* B. Jewel def. fol. 65.

*l* Acts & Mon.

*Paul* 3. received a monthly pension for 45000. whores at Rome *m*.

*m* D. Spark against Id. Albine, p. 399.

*Leo* the 10. made a Fable of the Gospel of Christ *n*.

*n* Smeton contra Hamilt. p. 104.

Hence it proceeded, that

Rome hath been called Babylon, both by S. *Augustine* *o*, & *Hierom* *p*, and by Pope *Pius* 5. was said *Magis Gentilizare*,

*o* De civit. Dei, lib. 18.

*p* Præf. lib. de Sp. S.

*quàm Christianizare*: rather to Gentilize, or to be a City of Heathens, rather then of Christians *q*.

*q* Chr. Franck. præf. ad Parradox.

St *Bernard* said how the Romans in his time were hatefull unto heaven and earth, yea, and hurtful unto both, wicked against God: rash against holy things, and seditious among themselves *r*.

*r* De consid. ad Eugen.

*Genebrard* (himselfe an Antichristian Romanist) writeth that 50 Popes successively, and within the space of 150 years, departed from the vertue of their Elders, and shewed themselves abjurers of Christianity, and Apostates, rather then Catholike Bishops *a*.

*a* Chron. lib. 4. p. 817.

The Pope was proclaimed Antichrist at Rhemes by the Councel there, under *Hugh Capet b*.

*b* Arnolph. in Conc. Rhem. inter opera Bernardi.

*Errors and adversaries unto this truth.*

What the Papists are then, it appeareth, whose doctrine (as hath been shewn) is, that the Church of Rome neither hath nor can err.

*Erraverunt alia Ecclesia* (saith *D. Stella*) other Churches, as Antioch, Alexandria, Constantinople, &c. have erred, *sed nunquam Ecclesia Romana*, but the Church of Rome never yet erred *c*.

*c* Stella in Luca 9. fol. 430.

*Id constanter negamus* (saith *Costerus* the Jesuit) we constantly deny, that Christ his Vicars, and *Peters* successors, the Bishops of Rome, have either taught heresies, or can propound errors *d*.

*d* Enchirid. controvers. c. 3. de summo Pontif. p. 136.

God preserveth the truth of Christian Religion in the Apostolike Sea of Rome *e*, and it is not possible that the Church (meaning the Church of Rome) can erre, or hath erred at any time, in any point, say the Rhemists *f*.

*e* Test. Rhem. an. Mat. 23. 2. *f* Ibid. an. mar. p. 164.

## 20. Article.

### Of the authority of the Church.

1 *The Church hath power to decree Rites or Ceremonies* 2, *and authority in controversies of faith. And yet it is not lawful for the Church* 3 *to ordain any thing that is*

*contrary*

*contrary to Gods Word, 4 neither may it so expound one place of Scripture 5, that it be repugnant to another. Wherefore although 6 the Church be a witness, and a keeper of holy Writ: yet as it ought not to decree any thing against the same, so 7 besides the same, ought it not to enforce any thing to be beleeved for necessity of salvation.*

*The Propositions.*

1. The Church hath power to decree rites or ceremonies.
2. The Church may not ordain what rites or ceremonies she will.
3. The Church hath authority to judge and determin in controversies of faith.
4. The Church hath power to interpret, and expound the Word of God.
5. The Analogy of faith must be respected in the exposition of the Scripture.
6. The Church is the witnesse, and keeper of Gods written Word.
7. The Church may not enforce any thing to be beleeved, as necessary unto salvation, that is either contrary, or besides the Word of God.

1. Proposition.

*The Church hath power to decree rites, or ceremonies.*

The proofe from Gods Word.

THe Churches authority to decree rites or ceremonies, is warranted in the Word of God, first by the example of the Apostles, who did ordain rites and ceremonies: among other things, that

In the Church men should not be covered *a*.
Women should keep silence *b*, and be covered *c*.
A known tongue understood of the common auditory, should be used *d*, with other things *e*. Next, by the generall & binding commandment of God himself, who at all times will

*a* 1 Cor. 11. 7, 14, &c.
*b* 1 Cor. 14. 34.
*c* 1 Cor. 11.
*d* 1 Cor. 14.
*e* 1 Cor. 14. 1, 3, 4.

will have every thing in the Church to be done unto edifying *f*, honesty, and by order *g*, as being not the author of confusion, but of peace *h*.

All Protestant Churches confesse the same *i*.

*f* 1 Cor. 14. 26.
*g* Ibid. v. 40.
*h* Ibid. v. 33.
*i* Confe. Helv. 1. ar. 13. & 2. c. 22, 23, 24. Basil. ar. 10 Bohem. c. 15. 17. Gal. ar. 32. Belg. ar. 32. Aug. ar. 4 57. 15. Saxon. ar. 20. Suev. c. 8. 14 Wittemb. c. 27. 31.

*The Errors and adversaries unto this truth.*

This power being given by the supreme authority unto the Church, they do greatly offend, which do condemn either generally all, or particularly some rites and ceremonies orderly and lawfully established: of the former sort are,

1. The Family of Love, who say of themselves, how they are a free people *a*, in bondage unto no creature, nor to any created thing *b*, they have no severall dissenting, or variable religions, or ceremonies *c*.

2. The Brownists, who teach that every Christian is to join himselfe unto that people, among whom the Lords worship is free, and not bound, or withholden with any jurisdiction of this world.

3. The Puritans, whereof some would have all matters of ceremonies to be left in Christian liberty unto every man. Others would have both temples to be left without Service, Sermons, and Sacraments: and Princes to be feared with the fear of uproars and sedition; and all because they would be freed from the obedience unto ceremonies, not impious of themselves, imposed by the Church: the Father of these men was *Illyricus*, of whom *Melanchon* writeth *f*.

*a* H. N. Sp. land. c. 31. ff. 6.
*b* Ibid. cap. 40. sect. 7.
*c* R. H. on Psal. 122.
*e* Such a one was that Scottish Minister, which said unto the head of K. *James*, how he would hold conformity with his Majesties ordinances for matters of doctrin, but for matters of ce emony, they were to be left in Christian liberty unto every man. This D. *Barlow* reporteth in the sum of the Confer. p. 22.
*f* Ep. ad Pium. Lect. p. 455.

Of the latter kind, be

1. The Family of Love again, who utterly dislike our Churches, or Temples, also our Liturgies, and forms of serving our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously term common houses (and so we term Brothel-houses or the stewes *g*.

Our Lyturgies and manner of serving God, they call foolishness of taken on services *h*, false & seducing God services *i*, of no man to be ordained *k*, nor to be obeied or used, when they are established *l*; with these join the Brownists, who

*g* H. N. Spe. land. c. 5. l. 5.
*h* Ibid.
*i* H. N. exhor. c. 15. sect. 2. 3.
*k* Ib. cap. 16. sect. 14.
*l* Ibid. sect. 3.

who do write, that to have Liturgies & forms of Common Prayer, is to have another Gospel & another Testament *m*.

Our Sabbaths they contemn, yea, they condemn, for they say, There ought to be no Sabbath day *n*: Our Sabbatarians go not so far, yet come they neer unto these Familists, when they divulge, that

The Church hath no authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord himselfe hath sanctified *o*.

The Church cannot take away this liberty of working six daies in the week *p*. These assertions are against all holy daies lawfully established. *Barrow* yet goeth further then do these men, for he saith how the observing of times, as it is in our Church, is an error fundamentall *q*.

They also be alike culpable, who approving some rites and ceremonies, do yet tie the Church, or people of God, to the observation of the ceremonies, either Mosaical, as many have done, and do *r*, or of the Romish Church as do the Papists *s*, and the halfe Papists, the Family of Love *t*.

Finally, they are out of the way, which think that either one man, as the Pope: or any certain calling of men, as the Clergy, hath power to decree, and appoint rites or ceremonies, though of themselves good, unto the whole Church of God, dispersed over the universal world.

*m* Barrowes réfut. p. 244.
*n* Displ. H. 8. d.
*o* D. B. doct. of the Sab. 1. book, p. 31.
*p* T. C. 1. replic. p. 120.
*q* Bar. ref. p. 36.
*r* See art. 7. prop. 3.
*s* Conc. Trid. sess. 7. can. 13.
*t* H. N. evang. c. 31. sect. 1.

## 2. Proposition.

*The Church may not ordain what rites, and ceremonie she wil.*

### The proofe from Gods Word.

AS it is a cleer truth that the Church may ordain ceremonies: so true it is also, that the Church hath no power to appoint what rites, or ceremonies she wil. For she must decree none which be,

Either for their own nature impious, like the ordinances, manners, and idols of our forefathers *a*: teachers of vanity *b*, and of lies *c*.

Or for use, superstitious: like the brazen Serpent, which King *Hezechiah* brake in pieces *d*.

*a* Walk ye not in the ordinances of your fathers, neither observe their manners, nor defile your selves with their idols. Ezek. 30. 18.
*b* Jer. 10. 8.
*c* Heb. 3. 10.
*d* 2 King. 18. 4.

Or for their weight, over-heavy, and grievous to be born; like the Jewish constitutions *e*.

Or for their worthinesse, in the eies of the ordainers, either of equall price, or of more account then the very ordinances of God, so as for the performance of them, the laws of God must be left undone; such were many of the Pharisaicall rites and traditions *f*.

Or against the liberty of Christians, and to the entangling of them again with the yoke of servile bondage *g*.

Or last of all, any way contrary to the Commandments, Word, and Will of God *h*.

But the rites, ceremonies, and constitutions of the Church they must make altogether, and tend both to the nourishing, and encrease of love, friendship, and quietnesse among Christians, and also to the retaining of Gods people in the holy service, worship, and feat of God, according to the rule of the Apostle afore mentioned, Let all things be done honestly, and by order *i*.

All Churches reformed consent hereunto *k*.

*e* Ye lade men with burdens grievous to be born, Luke 11. 46. Why tempt ye God, to lay a yoke on the Disciples necks, which neither our fathers nor we were able to bear? Acts 15. 10. Why as though ye lived in the world, are ye burdened with traditions? Col. 2. 20. *f* Ye lay the Commandement of God apart, & observe the traditions of men, as the washing of pots and of cups, and many other such like things ye do, Mar. 7. 8. Ye reje& the Commandements of God, that ye may observe your own traditions, &c. making the word of God of none authority, by your traditions which you have ordained, ib. 9. 13. *g* Stand in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage, Gal. 5. 1. *h* Every plant which my Father hath not planted, shall be rooted up, Mat. 15. 13. *i* 1 Cor. 14. 14. *k* Confes. Helv. 2. cap. 1, Gal. ar. 33. Belg. ar. 33. August. ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Suevic. c. 14.

*The Errors and adversaries unto this truth.*

The premises being as they are, most true, most false then is it which the Papists do publish, *viz.* that

The Church hath power to change the Sacraments ordained even by Christ himselfe *l*.

Whatsoever the Apostles and Rulers of the Church command, is to be kept and obeied *b*.

The authority of the Church is greater then of the Sacred Scripture *c*.

*l* Conc. Trid. sess. 5. cap. 2. *b* Tex. Rhem. an. marg. p. 336. *c* Confess. Petrocomen. 15.

3. Proposition.

*The Church hath authority to judge, and to determine in controversies of faith.*

The

### The proofe from Gods Word.

AUthority is given to the Church and to every member of ſound judgement in the ſame, to judge in controverſies of faith; and ſo in their places, to embrace the truth, and to avoid, and improve Antichriſtianity, and errors: and this is not the private opinion of our Church, but both the ſtraight commandement of God himſelfe particularly unto all Teachers *a*, and hearers *b*, of Gods Word, and generally unto the whole Church *c*, and alſo the judgement of our godly brethren in forraign Countries *d*.

*b* Caſt away prophane and old wives fables, 1 Tim. 4. 7. O Timothy, keep that which is committed unto thee, 1 Tim. 6. 20. A Biſhop muſt, &c. hold faſt the faithful word according to doctrine, that he alſo may be able to exhort with whole ſome doctrine, and improve them that ſay againſt it, &c. Tit 1. 9, &c. Hear not the words of the prophets that prophecie unto you, and teach you vanities: they ſpeak the viſion of their own heart, and not of the mouth of the Lord, Jer. 23. 19. Beware of falſe prophets, Mat. 7. 15. Beware of dogs, beware of evil workers, Phil. 3. 2. The ſheep know the ſhepherds voice, and they wil not follow a ſtranger, but they flie from him: for they know not the voice of ſtrangers, John 10. 4, 5. Be not carried about with divers and ſtrange doctrines, Heb. 13. 9. Beware leſt ye be alſo plucked away with the error of the wicked, and fall from your own ſtedfaſtneſſe, 2 Per. 3. 17. If there come any unto you, and bring not this doctrine, receive him not to houſe, neither bid him, God ſpeed, 2 John 10. If any ſhall ſay unto you, Loe, here is Chriſt, or there, beleeve him not. For there ſhall ariſe falſe Chriſts and falſe prophets, Mat. 24. 23, 24. I ſpeak unto them which have underſtanding, judge ye what I ſay, 1 Cor. 10. 15. Try all things, and keep that which is good, 1 Thel. 5. 21. *d* Confeſ. Witemb. ar. 32. Suev. ar. 15.

### *The errors and adverſaries unto this truth.*

Unſound therefore in judgement are the Papiſts. For firſt, they maintain,

That the Pope of Rome hath the power to judge all men, and matter, but may be judged of no man *a*, to decree (without controlement) againſt the Epiſtles of S. Paul *b*, to diſpence even againſt the new Teſtament *c*; and to give the ſenſe and meaning of the holy Scripture, to which ſenſe or interpretation of his, all and every man without contradiction, muſt yield and obey *d*.

*a* Diſt. 40. c. Si. Papa.
*b* Car. Ruinus.
*c* Panorm. Extra de divortiis
*d* Hervæus de poteſtate Papæ.

Next they publiſh & hold, that the power to judge of religion & points of doctrin is, either in Biſhops only, as ſome

e The mysteries of religion are committed to

of them do think e; or in their Clergy only, as others deem f. and in the Church of Rome only, as all of them suppose g.

the trust of Bishops, plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet, the common people are only to know that which pertaineth unto manners, and good behavior, saith Frier Laurence à Villavincence, de forman concion. lib. 1. cap. 10. Nec gratia, nec interior aliqua virtus requirenda est in membris, vel ministris Ecclesiæ, præter publican professionem fidei. It is sufficient for the members and Ministers of the Church, to make open profession of the faith, more is not required of them, neither grace, (to judge of doctrine) nor any other inward vertue, saith Petrus à Soto, assert. cath. de Ec. The common and faithfull people may in a generality refuse, and forsake all new doctrine, dissenting from that which they have learned and embraced: Non autem ut doctrinam in particulari, ex causis & fundamentis suis examinent, sic proprio judicio discutiant quid verum, quid falsum sit: But they have none authority to examine any doctrin in particular from the very causes, and grounds, and thereby search out what is true, what false; quod propriũ est Ecclesiarũ magistris, this they must leave to the masters of the Churches, to whom properly it belongeth, saith Stapl. Antid. evan. Mat. 7. g Sacræ scripturæ sensus nativus & indubitatus ab ecclesia catholica est perendus (saith the forementioned Petrus à Soto) The native, and true sense of the sacred Scripture, is to be fetcht from the Catholike Church (of Rome) Asser. Carth. de Ecc. The whole Church throughout the world knoweth, that the holy Church of Rome hath power to judge of all matters, neque cuiquam licebit de ejus judicio judicare neither is it lawfull for any man to give any sentence of her judgmẽt. Gela. 9. q. Cuncta.

## 4. Proposition.

*The Church hath power to interpret, and expound the Word of God.*

### The proofe from Gods Word.

TO interpret the Word of God, is a peculiar blessing, given by God only to the Church, and company of the faithful, though not to all, and every of them. For

No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whom the
a Mat. 11. 27. Son will reveal him *a*.

It is given to you to know the secrets of heaven (saith
b Mark 13. 11. our Savior) unto his disciples, but to them it is not given *b*.

The manifestation of the Spirit is given to every man to profit withall. For, to one is given by the Spirit, the Word
c 1 Cor. 12. 7. of wisdome, &c. and to another, prophesie *c*.

If any thing be revealed to another that sitteth by, let the
d 1 Cor. 14. 30. first hold his peace, saith S. *Paul* to his Church at *Corinth d*.
e 1 John 2. 20, 21, 27. Ye have an ointment from him that is holy, and ye have
f Confe. Hely. 2. cap. 2. known all things, &c. ye need not that any man teach you, saith the Apostle *John e*.

Here-

Hereunto subscribe the Churches in *Helvetia f, Wittemberg g, Boheme h.*

*The Errors and adversaries unto this truth.*

Many & sundry are the adversaries to this truth, whereof Some think, that to expound the Word of God, is so easie a matter, as any Student, endued with a good naturall wit, by diligence and industry of his own, may do the same.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortall man to attain unto: so did *Johannes de Wasalia a*, and do many Anabaptists.

Some, though they acknowledge that divers have the gift to open the sense of Gods Word; yet that some, say they, are not the known Preachers and writers in the reformed and Christian assemblies, whom the Family of Love in scorn do term the Scripture-learned. For saith the said Family, It is meer lies & untruth, &c. whatsoever the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach *b*. They preach the letter, &c. but not the Word of the living God *c*, but themselves only have that gift, neither every one of the Family, but the illuminate Elders. For to them it is given to know the truth *d*, and they are the Elders of the Godly-understanding, and of the manly-wisedome, the *e* Primates or principals in the light *f*.

Some do suppose, that to interpret the holy Scripture, is not so much a speciall gift of God upon some chosen persons, as an ordinary power annexed to the state and calling of Popes, Bishops, and Clergy-men *g*.

Others be so far from giving the people of God, not being of the Clergy, power to expound, as they will not suffer them to read, nor so much as to have the Scriptures by them in a vulgar tongue, except it be their own most corrupt, and barbarous translation, which but of late years neither, and that in part to, is granted by the Papists; ont in place thereof they thrust upon the Laity, their most idolatrous, and blasphemous Festivals, Legends, Rosaries, Horaries, and Psalteries of our Lady, as falsly they called her.

*f* Confe. Helv. 2 cap. 2.
*g* Confes. Wirtemb. cap. 30.
*h* Confe. Bohe. cap. 1.
*a* Æneas Syl.
*b* H. N. evang. c. 33. sect. 11, 12, 13.
*c* Idem. 1. ex. hon. cap. 16. sect. 18.
*d* Idem in his Prov. c. 21. sect. 2.
*e* Sp. land. cap. 7. sect. 10.
*f* 1 Exhor. cap. 14. sect. 1.
*g* See the proposit. next immediate, aforegoing.

5. Proposition.

*The analogy of faith must be respected in the exposition of the Scripture.*

The proof from Gods word.

a 1 Pet. 1. 20.
b Rom. 12. 6.
c Confe. Helv. 1. ar. 2. & 2. c. 2 Gal. 1. ar. 7. Sax. ar. 1. Wit. c. 30, 31, 33. Suev. ar. 1.

FOrasmuch as no prophesie is of any private motion *a*, & whatsoever interpretation man giveth, if it agree not to the anology of faith, which S. *Paul* gave in commandment to be observed *b*, is private interpretation; speciall heed is to be had, that one place of Scripture be so expounded, as it agree with another; and all to the proportion of Faith.

The Churches reformed approve this assertion by their subscriptions *c*.

*The errors and adversaries unto this truth.*

Of another judgement are many. For

Some do think, the Scripture may be expounded in what sense, and to what purpose men list, as the Pharisees *a*, the Severians *b*, and Papists, among whom there be which from this opinion do term the most holy Word and Scriptures of God most reprochfully, A ship-mans hose, a Leaden rule, a Nose of wax *c*.

a D. Iren. l. 4. cap. 2. 5.
b Eus. eccl. hist. lib. 4. c. 29.
b Pighius controver. 3. de Ec. & Hierac. l. 3. c. 3. Lindan. præ. Cons. Colon.

Some do misslike all interpretations, & written Commentaries upon the Scriptures, as unnecessary & vain, such were *Servetus*, *Valdesius*, *Coranus*, with others of late years *d*, and are the Libertins, Scwenkfeldians *e*, and Family of Love *f*.

d Beza. epi. 59.
e Ibid.
f H. N. 1. exhor. cap. 16. sect. 4.

Some depend wholly upon visions and revelations, as did the Enthusiasts *g*, *Nicholas Storch*.

g Theod. hære. fab. l. 3.

*Thomas Monetarius*, the Anabaptists *h*, and our late English reformer, *Hacket i*.

h D. Major. in Dom. 8. Post. trinit. homil. fol. 440.
i Arthing. sedu. p. 17.
k Calv. contra Anabap.
l Allens conf.

Some dislike of the literall, and referre the Allegoricall sense of the Scriptures; and thereby devise what them list, most monstrously from the Word of God; as did the Origenists, and do the Libertins k, and Family of Love; hence teaching one the other, that the spirituall understanding is the Word of God, and that to embrace the literall sense, is to commit Idolatry *l*.

Some of every place of Scripture will have an exposition both Analogicall, Allegoricall, Historicall and Morall, as the curious Thomists and Monks.

Some

Some are addicted to an interpretation, which they call mysticall and prophetical, as *Brocardus Moralium*, & others.

Some are of mind that the Gospel or Evangelicall Word, cannot be committed to letters and writing, saith *Lindanus* m.

m Lib. 2. c. 2.

Some do think (as afore also hath been shewed) how that is the odd and only true sense of the Scriptures, which is made and given by the Church n, and Pope of Rome o.

n Hæretici Scripturarum cognitionē & intelligētiones extra Ecclesiam ponūt: nos autem (Papistæ) volumus Ecclesiæ Romanæ esse annexam, nec ab ea separari patimur. Stapl. anti. Evan. in Joan 19. 21. p. 418. Sicut Christo Judæi sic nos Ecclesiæ (Romanæ) simpliciter credere debemus, saith Stapleton. Anti. in Luc. 10. 16. When the authority of the Church leaveth the holy Scripture, then are they of no more account, then Æsops Fables, Wolf. Herman.

Some do maintain, that as the Church in time doth alter: so the interpretation of the Scripture also therewithall doth vary, whereby that which in the Apostles time was a truth, in these daies shall be a falshood. In which error was Cardinall *Cusanus* p.

o Si Papam qui Christi vicarius est, acetus omnimodam potestatem habet in terris, consulerent non errarent hæretici (saith Stella in Lucæus) fol. 499.

p Cusan. ad Bohemos epist. 2.

## 6. Proposition.

*The Church is the witnesse, and keeper of Gods written Word.*

### The proof from Gods Word.

THough the Church hath authority to hear, and determine in controversies of faith: yet hath the Church power, neither to judge the Word of God, nor to judge otherwise then Gods Word doth judge. For it is said to the Church and people of God.

I beseech you brethren, mark them diligently, which cause divisions, and offences, contrary to the doctrin which you have learned, and avoid them a.

a Rom. 16. 7.

Hear him b. To him give all the Prophets witnesse c.

b Mat. 17. 5.

c Acts 10. 43.

Search the Scriptures d: whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God e.

d John 5. 39.

e 2 John 5. 9.

Yeare, &c. built upon the foundation of the Apostles, and Prophets f.

f Eph. 2. 19.

And of the holy Scriptures.

Thy

Thy word is the truth *g*. They have *Moses* and the Prophets let them hear them *h*, saith our Savior Christ.

We have also a sure word of the Prophets, saith Saint *Peter i*.

And Saint *Paul*: The whole Scripture is profitable to teach &c. *k*.

If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, he is puft up, and knoweth nothing. &c. *l*.

And so with us the other Churches conceive both of the Scriptures, and Church *m*, yet all of us do grant, that the Church as a faithfull witnesse may, yea, of necessity must testifie to the world, what hath been the doctrine of Gods people from time to time, and as a trusty Recorder is to keep, and make known what the Word of God, which it hath received, is, which truly hath been performed afore the Word was written by the Patriarks, and after the same was committed to writing, before Christ his incarnation, by the Jews, in Christ his life time *n*, in the Primitive Church *o*: From the Apostles time, by the Christians throughout the world.

*Errors and adversaries unto this truth.*

Be it far therefore from us to think, which the Papists do not stick to write, and say, namely, that

The Church is to judge the Scriptures, and not the Scriptures the Church *a*.

The Scripture is not of the essence of the Church: Because without it a Church may be, though not very well. So said *Card. Cusan b*.

The Scripture, because (in their opinion) it is unperfect, cannot; obscure, may not; ambiguous, ought not to be the Judge. So *Lindan c*, *Latomus d*, *Petrus à Soto e*, *Pighius f*, *Coster g*, *&c.*

He is an heretike that cleaveth unto the Scriptures. So said *Jacobus Hoestratus*.

Again, the careful keeping of the holy Scriptures by Gods people from age to age, & time to time, declareth first, how the mother Church of Rome, is not the only keeper of the holy writ; and next, that cursedly they do offend, which either

*g* John 27 17.
*h* Luke 16.29.
*i* 2 Pet. 1.19.
*k* 2 Tim. 6.16, 17.
*l* 1 Tim. 6.3.4.
*m* Confe. Helv. 2. cap. 1, Bohe. cap. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. ar. 30, 31, 32, Sax. ar. 11.
*n* Luke 4 17.
*o* Acts 13.27, Acts 15.21. 2 Cor. 3.15. 2 Cor. 8, 18.
*a* Jo. Maria Verractas. Pighius in controvers. de Ec.
*b* Card. Cusan. ep. 2. ad Bohe.
*c* Lind. l. 1. c. 1.
*d* Contra Bus cer.
*e* De S. Scrip.
*f* Eccl. Hierar. l. 1. c. 4.
*g* Enchir. de S. Scrip. c. 1.

ther as greatly esteem the Ethicks of *Aristotle*, as the Commandements of God, the Odes of *Pindar*, as the Psalms of *David* *b*, the works and books of men, as the writings of God, which the Councel of Trent doth *i*: or before, and above the Scripture prefer unwritten Traditions. Hence *Petrus à Soto*.

*b* Aug. Polit. *i* Sect. 4.

Tradition (saith he) is both more ancient and more effectuall then the holy Scripture *k*: and *Lindan*, The Scriptures would be of no validity, neither had continued till this day but for traditions *l*.

*k* Conf. Cath. de Eccles. *l* Lind. l. 1. c. 4, 5.

7. Proposition.

*The Church may not enforce any thing to be beleeved, as necessary unto salvation, that is either contrary or besides the Word of God.*

The proof from Gods word.

YE shall put nothing unto the Word which I command you, neither shall ye take ought there-from *a*.

*a* Deut. 4. 2.

Put nothing unto his words, lest he reprove thee, and thou be found a lier *b*.

*b* Prov. 30. 6.

Though it be but a mans covenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto *c*.

*c* Gal. 3. 15.

If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall diminish of the words of the book of this prophecie, God shall take away his part out of the book of life, and out of the holy City, and from those things which are written in this book *d*.

*d* Rev. 22. 18, 19.

And so witnes with us the Churches reformed *e*.

*e* Conf. Helv. 1. ar. 4. & 2. c. 2. Basil. ar. 10. Bohem. cap. 1. Gal. ar. 5. Belg. ar 7 Saxon ar. 1. Wittemb. c. 30. 33. Suevica. ar. 1.

Whatsoever also is grounded upon Gods written Word, though not by our common, and vulgar terms to be read therin, we do reverentlie imbrace, which maketh us for doctrin to embrace the Consubstantialitie of our Savior with the Father, & the holy Ghost, which the Arrians would not; a Trinitie of persons in the Godhead, which the Sabellians would never do: the justification by faith only, which the Papists wil not: the Baptism of Infants, and young children, which the Anabaptists dare not: & for discipline, not to re-

rule of Church officers, the names, Archbishops, Patriarks, Primats, Metropolitans, Suffragans, Parsons, Vicars, &c. of Ecclesiasticall censures the terms, Suspension, Excommunication: of Ceremonies, none at all which tend either unto order, comelineſs, or edification.

But from the heart we abhor in matters both of doctrin and discipline, whatsoever either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

*Errors and adversaries unto this truth.*

Hence deteſt we both all the old heretikes, and their fancies; with the new prophets of Basilides, the manifestation of Marcion, the mysteries of the Manichees, the Iobelæa of the Scythians, the Symbonia of the Achonites, the Cabala of the Jewes; the Alcaron of the Turk: and also all new heretikes, and Schismatikes, with all their curſed opinions, as first the Anabaptists, and namely, the Libertins, and Davidorgians, and Family of Love, and all the coedified Elders thereof, as *Henry, Nicholas, Eliad, Fidelitus, Christopher Vitel, Theophilus*, the Exile, and the reſt.

Next the Papists, whereof

some have commanded that all the Popes decrees should be taken, as confirmed by the mouth of God himself: so did Pope *Agatho* the first *a*.

a Gra. dist. 16. Sic.

Some write (as *Busgradus*) that if the Pope beleeve there is no life to come (as some Popes have done) we must beleeve it as an Article of our faith.

Some say, if the Pope carry innumerable souls with him unto hell, yet he may not be judged: so did Pope *Boniface* the eighth *b*.

b Decr. lib. 3. tit. 2. Crantz. lib. 8. c. 30.

Some, as *Bellarmin* conclude, that it is a point of faith to hold that the Bishop of Rome hath succeeded *Peter* in the universall regiment of the Church *c*.

c Bellarm. de Pontif. Rom. l. c. 12.

Others, as the Jesuits, perſwade their Catholikes, that the King of Spain, & their Catholike faith are so linkt together, as it is become a point of necessity in the Catholike faith, to put all Europe into the hands of the said King, otherwise the Catholike religion wil be utterly extinguished, & perish *d*.

d Spar. dis. of the Eng. Jes. d. 7.

Others of them have publisht a new Gospel, called *Evangelium*

*gelium æternum, & Spiritus Sancti*, which they say doth so far excel the Gospel of Christ, as the kernel surpasseth the shell, the Sun the Moon, and light darknesse. The author whereof was one *Cyrillus* a Carmelite.

And lastly the Puritans, & all the speculations of *Brown, Barrow, Green, Penry, Marprelate*, T. C. E. G. R. H. A. C. I. B. with the new *Sabbatarians*, and their fancies.

## 21. Article.

### Of the authority of generall Councils.

*General Councels* 1 *may not be gathered together without the commandment and will of Princes. And,* 2 *when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit, and Word of God) they may err, and* 3 *sometimes have erred, even in things pertaining unto God: wherefore* 4 *things ordained by them, as necessary unto salvation, have neither strength, nor authority, unless it may be declared that they be taken out of holy Scriptures.*

*The Propositions.*

1. Generall Councels may not be gathered together, but by the commandement and will of Princes.
2. General Councels may erre.
3. Generall Councels have erred, even in things pertaining unto God.
4. The things ordained by generall Councels, are so far to be embraced and beleeved, as they are consonant to Gods holy Word.

1. Proposition.

*Generall Councels may not be gathered together, but by the commandement of Princes.*

### The proof from Gods Word.

GReat is the power and authority of Kings & Princes, by the Word of God. For as the defence of Religiō is committed unto them: so must they see that al men do their duties. That these things the better may be performed, they are, as just occasiō is offred, not as men, under the power of others, to summon, but as supreme governors, within their own territories, & dominions, to command all sorts of men to meet together, and that either to the implanting of the truth where it is not; or to the suppression of sin, error idolatrie & superstition, where, or in whomsoever it do harise, or is rooted. Such Councels were held, both in the time of the Mosaical government, by the commandment of the most godly Kings, *David* *a*, *Solomon* *b*, *Asa* *c*, *Hezechiah* *d*, & *Josiah* *e*, & since the Gospel hath bin received into Kingdoms, & Common-weals, by Christian Princes, Kings and Emperors, who gathered Councels both Generall, as the Nicene was by *Constantin* the Great *f*. The Councel of *Constantinople*, by *Theodosius* the elder *g*; the Councel of *Ephesus* by *Theodosius* the younger *h*; the Councel of *Calcedon* by *Marcian* *i*, and National & Provincial: so the Councel at *Francford*, *Rhemes*, *Turon*, *Arelat*, and *Maguntie*, by the will and commandement of *Charls* the great *k*, at *Matison*, by *Gunthranus* *l*, at *Paris* and *Orleance*, by the direction, and appointment of *Childebert* *m*, were kept and holden.

*a* 1 Cor 3. 1, 2.
*b* 2 King. 8. 1.
*c* 2 Chr. 15. 9.
*d* 2 Chr. 29. 4.
*e* 1 Chr. 34. 29.
*f* Russi. l. 10. 1.
1 Eus. de vita Const. l 3. c. 9.
*g* Theo. l. 5. c. 6.
*h* Evan. l. 1. c. 2.
*i* Leo ep. 43 53
*k* Aventin. Carranza. summa Conc. Carion. lib. 3.
*l* Turon. l. 8. c. 10
*m* Magdeburg. eccl. hist. Con. 6. cap. 9.

And never yet had there bin a Councel, either General, or national, or whatsoever (I only except the councels held by the Apostles and Apostolical men in a troublesome state, & time of the Church, there being then no Christian Princes & Emperors to countenance the truth) neither begun or ended to the glory of God, but it hath bin, I say, not called only, but confirmed also by some godly Emperor, King or Queen. This in effect is granted by all reformed Churches *n*.

*n* Conf. Helv. l. ar. 26. & 2. c. 30. Bohe. c. 16. Belg ar. 36. Saxon. ar. 23. Wittemb. c. 35. Suevica. in perorat.

### *The errors and adversaries unto this truth.*

This assertion hath been oppugned, and that diversly both by the Papists and Puritans. For the Papists, say they,

*a* Hard. consut. par. 5. cap. 6. sect. 3.

Emperors and Kings be the Pope his summoners: but of themselves are no absolute and powerful commanders and callers of Councels *a*.

There

There ought no Councel to be kept, without the determinate consent of the Bishop of Rome *b*.

*b* Harding.

No Councel ever yet had firm and lawful authoritie, which was not confirmed by the Bishop of Rome *c*.

*c* Duræus con. Whitak. lib. 2. Cardil. in def. Concil. Trident. disp. 1.

The Popes of Rome (and not Christian Princes) have the authoritie, and power of making lawes ecclesiastical, and of calling of Councels *d*.

*d* Test. Rhem. an Mat. 16.

And the Puritans do think that private persons without the leave or privitie of Princes, may summon assemblies about Church causes at their pleasures, and consult about the publike affairs of the Church. Of this mind was *Beza e*, and be the disciplinaries both of South *f*, and North Britain *g*.

*e* *Perplacet autem mihi quod de conventu absque ulla principum, aut civitatum authoritate, privatim instituendo, scribis.* Beza, epi. 68. p. 292.

Others (adversaries to both Puritans and Papists (are of mind that were the Pope's good man (as he is nothing less) he might; and he being wicked other good Bishops (though subject unto Kings and Emperors) may summon Councels at their discretion. An error of *Scelnecerus h*.

*f* Witnels their Classical assemblies, at Commencements, Fasts, &c. See Discipline grounds.

The Muscovites have a fancie, that since the seventh generall Councel that was, neither Prince nor Pope, nor any other men else have power to call a generall Councel.

*g* The approbation, or disallowance of a generall assembly hath been, and should be a matter, and cause spirituall, and alwaies cognosced and judged by the Church, as Judges competent within this Realm, say certain Scottish Ministers in their letter unto the Lords of the Kings privy Councel in Scotland, which letter is printed in the said Lords declaration, published, *An.* 1606. and printed by *Robert Barker*. *h* Analyct. pag. 35. *i* Sarius comment. an. 1501. pag. 30.

## 3. Proposition.

### *Generall Councels may err.*

### The proofe from Gods Word.

GEneral Councels, consisting, first, of men, who may erre, nothing more easilie (for all the imaginations of mans heart, are only evil continuallie *a*, even from his youth *b*, but God only is true) and all men are *c*, yea, and every man is a lier *d*.

*a* Gen. 6. 5.
*b* Gen. 9. 22.
*c* Psal. 116. 11.
*d* Rom. 3. 4.

Next, of men differing in years, riches, learning, judge-

ment, calling, and authority: whereby distractions of opinions often do arise.

Thirdly, of many men, whereof the wicked be for number commonly the major part, and the better in outward countenance of the world.

Lastly, of men, not all, nor alwaies either grounded with Gods holy *Spirit*, and Word; or gathered together in the Name of Christ: none of sound judgement in Religion, do doubt but they may err.

If *Paphnutius* had been absent at Nice, that Councel had erred *e*.

If *Hierom* had been away at Calcedon, that Councel had erred *f*.

At any time (if some be beleeved) be the Pope of Rome not present at such meetings, either *per se*, or *per Legatum*, by himselfe, or his Legate, no Councel but must err *g*.

Therefore Councels may err.

That which one Councel doth establish, another wil disanul: They will not (we must think) revoke that which is wel decreed. Therefore Councels may err *h*.

*The adversaries unto this truth.*

Therefore err do the Papists, which say that the holy *Spirit* is director to all the Councels, and

That Councels cannot err.

e Sozom. lib. 1. c. 33.

f B. Jewel, dec. fol. 58.

g Rosien: contra Luther.

h Test. Rhem. an. Joh. 16, 13.

## 3. Proposition.

*Generall Councels have erred, even in things pertaining unto God.*

### The proof from Gods Word.

Councels both general and particular have erred, and that in matters of faith *a*.

For in the holy *Scriptures* we find, that it was ordeined, if any man did confesse that Jesus was the Christ, he should be excommunicate *b*, which could not be but by a Councel.

A Councel was gathered to suppresse Christ, and his doctrine *c*.

a Conf. Wittemb. cap. 33.

b John 9. 22. & 12. 42.

c John 12, 47.

A

A Councell consulted how they might take Jesus by subtilty, and kill him *d*.

A Councell sought for false witnesse to put him to death *e*.

By a Councel Jesus was bound, led way, and delivered unto *Pilate f*.

A Councel judged our Savior Christ, to be both a deceiver *g*, and a blasphemer *h*.

A Councel corrupted the Souldiers, and willed them to tel a lie *i*.

A Councel withstood *Peter* and *John*: and commanded them that in no wise they should speak, or teach in the name of Jesus *k*.

A Councel both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Jesus *l*.

In ancient writers of credit, we may read, how (contrary to Gods Word) by Councels, Arrianisme hath been confirmed; as by the Councel of Arimine *m*.

By Councels the traditions, and bookes of foolish men, have been made of equal authority with the Word of God, as by the Councel of Trent *n*.

By Councels hath been established both the adoration of images, as by the second Councel of Nice; and the invocation of creatures, as by the Tridentine Councel *o*.

By Councels the authority of Princes hath been impaired, and the Pope and Clergy, advanced above all earthly Princes; as by the Councel of Lateran *p*.

The consideration of the premisses, and the like, moved S. *Hilary* to call the Synod of Mediolane, that Synagogue of the malignants *q*: and

S. *Austin* to write unto *Maximinus*: Neither ought I to object against me the Synod of Nice; nor thou against me the Synod of Arimine *r*: and

*Nazianzen* openly to pronounce, that He never saw any good end of a Councel *s*: and

The French Kings Embassador to say unto the Chapter of Trent, that scarcely any good at all, or very little, came by Councels unto the State of Christendome *t*: and

*d* Mat. 26. 3, 4.

*e* Mark 14. 53, 55.

*f* Mark 15. 1.

*g* Mat. 27. 63.

*h* Luke 22. 71.

*i* Mat. 28. 12, 13

*k* Acts 4. 5, 6, 18.

*l* Acts 5. 40.

*m* D. Hieron. in vita Damasi Papæ.

*n* Sess. 4. decr. 1.

*o* Brev. Rom. ex decr. S. S. Concil. Trid. restitut. & edit. 5.

*p* Concil. Later. c. 5. apud Innocent.

*q* Hilar. epist. ad Const. Imper.

*r* D. Aug. contra Maximin. 3.

*s* Naz. ad Procop. epist. 42.

*t* Orat. Synod. Legat. regis Franciæ, 1562.

*Cornelius*

ment, calling, and authority: whereby distractions of opinions often do arise.

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*k* Acts 4. 5, 6, 18.

A Councel both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Jesus *l*.

*l* Acts 5. 40.

In ancient writers of credit, we may read, how (contrary to Gods Word) by Councels, Arrianisme hath been confirmed; as by the Councel of Arimine *m*.

*m* D. Hieron. in vita Damasi Papæ.

By Councels the traditions, and books of foolish men, have been made of equal authority with the Word of God, as by the Councel of Trent *n*.

*n* Sess. 4. decr. 1.

By Councels hath been established both the adoration of images, as by the second Councel of Nice; and the invocation of creatures, as by the Tridentine Councel *o*.

*o* Brev. Rom. ex decr. S. S. Concil. Tri. restitut. & edit. 5.

By Councels the authority of Princes hath been impaired, and the Pope and Clergy advanced above all earthly Princes; as by the Councel of Lateran *p*.

*p* Concil. Later. c. 5. apud Innocent.

The consideration of the premises, and the like, moved S. *Hilary* to call the Synod of Mediolane, the Synagogue of the malignants *q*: and

*q* Hilar. epist. ad Const. Imper.

S. *Austin* to write unto *Maximinus*: Neither ought I to object against thee the Synod of Nice; nor thou against me the Synod of Arimine *r*: and

*r* D. Aug. contra Maxim. l. 3.

*Nazianzen* openly to pronounce, that he never saw any good end of a Councel *s*: and

*s* Naz. ad Procop. epist. 42.

The French King Embassador to say unto the Chapter of Trent, that scarcely any good at all, or very little, came by Councels unto the State of Christendome *t*: and

*t* Orat. Oratol. Legat. regis Franciæ, &c.

*Cornelius*

Cornelius Bishop of Bitonto, to break out into these words, in the face of the Councel of Trent; I would that with one consent we had not altogether declined from Religion unto superstition; from faith unto infidelity; from Christ unto Antichrist; from God unto Epicurus *u*.

*u* B. Jewels def. par. 1. fol. 39.

*The Errors and adversaries unto this truth.*

This notwithstanding, the Papists do continue in an opinion that Councels cannot err *x*.

*x* Test. Rhem. an. Joh. 16 13.

## 4. Proposition.

*The things ordained by Generall Councels, are so far to be embraced & believed, as they are consonant to Gods holy word*

### The proofe from Gods Word.

GEnerall Councels we simply condemn not: yet do we not ground our faith upon any Councel, but only upon the written Word of God.

Therefore in generall Councels whatsoever is agreeable unto the written Word of God, we do reverently embrace; but whatsoever is contrary unto, or besides the will of God, revealed in the holy Scriptures, we do carefully avoid.

And so we are commanded to do even by God himselfe.

Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought there-from *a*.

*a* Deut. 12. 32

Walk ye not in the ordinances of your fathers, neither observe their manners, &c. I am the Lord your God: walk in my Statutes, and keep my judgements, and do them *b*.

*b* Ezek. 20. 18, 19.

Though that we or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise, then that ye have received, let him be accursed *c*.

*c* Gal. 1. 8, 9.

And so think the Churches reformed with us *d*.

*d* Conf. Helv. 2. c. 18. Bohe. 2. 1. Gal. 2. 5. Bel. 2. 7. Wirtemb. 6. 32.

*The adversaries unto this truth.*

Contrary hereunto are the opinions of the Papists. For of them,

Some

Some do think, that the decrees of Councels do bind all nations; as Pope *Hormisda* decreed they should.

Some, as Pope *Gregory* the great, supposed that some Councels, and namely, the Council of Nice, of Constantinople, Ephesus, and Chalcedon *a*, some, as *Campian b*, thought that all Councels were of equal authoritie with the Word of God. Others, as the Guisian faction in *France*, be resolved in matters of religion to follow the footsteps of their ancestors, though (Gods Word, and) a thousand Councels decree to the contrary *c*.

*a* Greg. l. 1. epi. 24. & l. 2. epist. 49.
*b* Campian. rat. 4.
*c* Calvin. epist. Bulling. 1231

## 22. Article.

### Of Purgatory.

*The Romish doctrine concerning* 1 *Purgatory*, 2 *Pardons, worshipping, and adoration as well* 3 *of images, as* 4 *of reliques: and* 5 *also of Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.*

*The Propositions.*

The Romish doctrin concerning

1. Purgatory.
2. Pardons.
3. Worshipping, and adoration of Images.
4. Reliques.
5. Invocation of Saints is a fond thing, & not warranted by the holy Scripture, nor consonant, but contrary unto the same.

1. Proposition.

*The Romish doctrin concerning Purgatory, is fond, and not warranted by the holy Scripture, nor consonant, but contrary unto the same.*

The proof from Gods Word.

IT is granted as wel by the Romish or false, as by the true Church, that none unclean thing can enter into the King-

*a* Christ loved the Church, & gave himself for it, that he might sanctifie it, and cleanse it by the washing of water through the Word, Eph. 5. 25, 26. *b* Now ye are clean through the word that I have spoken unto you, Joh. 15. 3. *c* The blood of Jesus Christ his Son cleanseth us from all sin, 1 Joh. 1. 7. *d* Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. 6. 11.

dome of God. And because all men either have been, or be still unclean, therefore they must be purged from sin.

But in the manner of purging them who are unpure, they do greatly differ. For the true Church, looking into the Word of God, doth find that we are sanctified, or made clean in divers respects, diverſly, as by the Baptisme *a*, by the Word preached *b*, by the blood of Christ *c*, and by the Spirit of God *d*, and that in this life, and not in the other world.

For in the sacred Scripture there is mention but only of two waies, one leading unto destruction, the other bringing unto life *e*, of two sorts of men, whereof some beleeve, and they are saved, some beleeve not, and they are damned *f*, and of two States, one blessed, where *Lazarus* is, the other cursed, where *Dives* doth abide *g*. A third way or sort, or state cannot be found in the word of God.

*e* Mat. 7 13, 14. *f* 16. 16. Joh. 3. 18. *g* Luke 16.

And therefore the Purgatory in another world both denied hath alwaies been by the Greek Churches *b*, & neither is, nor will be acknowledged by any of Gods reformed Churches in this world, as their confessions do testifie.

*b* Alphons. de hæres. l. 8. de Indulgentiis. Polydo. de Inventor. l. 8. c. 1. i Conf. Helv. 2. c. 26. Gal. ar. 24. Sax. ar. 11. Aug. ar. 11. Wir. cap. 25.

*The adversaries unto this truth.*

Erronious therefore, and not warrantable by Gods Word concerning purgatory, is the doctrin both of the old Heretikes, the Montanists, who thought there was a purging of souls after this life *a*, and of the new and renued Heretikes the Papists. For

*a* Tertul. de corrilitis: & De Anima, in fine.

They think it to be unsound doctrin, and not sufferable in any book, for Christians to deliver, that it is impossible for godly, & faithful men or women to be punished after they be dead. Therfore *deleatur* say they, Blot out such doctrin *b*.

*b* Puniri pios post mortem impossibile. deleatur, Index expurg. p. 26.

They teach by their Catechisms, that to doubt whether there is a purgatory, or no, is a breach of the first Commandement *c*.

*c* Vaux. catech. chap. 3.

Thus do they pray for the souls of the faithful (as they fancie) boiling in the torments of Purgatory.

*Vere omnes animæ fidelis quarum corpora hic & ubique conquiescunt*

*conquiescunt in pulvere: Dominus Jesus Christus, qui vos, & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, &c.* that is,

All hail all faithful souls, whose bodies do here, and every where rest in the dust; The Lord Jesus Christ who hath redeemed both you and us with his most precious blood, vouchsafe to deliver you from pains, &c. *d*

They have ratified the doctrin of purged souls after this life in the Councel of Trent *e*.

It is further to be noted, how the same Papists, sliding back from the truth of God, have fallen into many noisome, and divers opinions in the matter of Purgatory; agreeing among themselves,

Neither about the place, where purgatorie should be, some placing the same in the bottom of the sea *f*: some neer unto the mount Hecla in *Ireland*; some upon the mount Ætna in *Sicily* *g*, others in the Center of the earth *h*, others in Hel, whereof they make four rooms, the first of the damned: the second of infants dying unbaptized: the third purgatory, the fourth *Limbus patrum*, wherein to Christ descended *i*, and others in a mind tossed and troubled betwixt hope and fear *k*;

Neither about the tormentors there, who are thought of some, to be holy Angels *l*, of others to be very devils *m*.

Neither about the torments. For some dream how they are tormented there with fire only, as Sir *Thomas Moor*: some with water and fire, as *Roffensis*; and some neither with fire nor water, but with troublesome affections of Hope and Fear, as *Lorichius n*.

Neither about the causes of Purgatory torments: because that some do think that only venial sins *o*, others, that venial and mortal sins to *p*, (for which in this life men have done no penance) are there purged.

Nor about the time, which they that be tormented, shall abide in purgatory. For some have given out, how the poor souls there be continually in torments, til the day of judgement, as *Deonys Carthusianus q*; others as *Durandus r*, do think they have rest sometimes, as upon Sundaies and Holidaies: others are of mind, that in time they shall be free and

*d* Horæ B. Virg Mariæ secundum usum Sar.

*e* Conc. Trid. decr. de Purg. Sess. 25 & sess. 6. can. 30.

*f* Eckius in Enchirid.

*g* Bernard. de Bustis Rosar. par. 3. c. 2.

*h* Spec. pereg. quæst. dec. 1. c. 3. q. 5.

*i* Position Ing. de purgat.

*k* Lorich. instit. Cathol. de 12. Fidei art.

*l* Albertus, & Roffensis.

*m* S. Th. Moor.

*n* Instit. Catholicæ supra.

*o* Greg. dial. l. 4. c. 39. Spec. pereg. quæst. dec. 1. c. 3. q. 4.

*p* Eckius posit. 6.

*q* De 4. Hom. noviss.

*r* De officio mort. l. 7.

f Spec. pereg. quæſt. ut ſupra quæſt. 5.

at libertie, becauſe their puniſhment is but temporary f, and others, that any time they may be delivered, if either their friends will buy out their pains: or the Prieſts wil pray or ſay any Maſs for them: or the Pope wil but ſay the word.

Nor finallie about the ſtate of ſouls in Purgatorie. For,

Our Engliſh Papiſts at Rhemes do think the ſouls in purgatory to be in a more happy, and bleſſed condition, then any men that live in this world t, and yet ſay the ſame Rhemiſts, that purgatory fire paſſeth all the pains of this life u.

t Teſt. Rhem. an. Apoc. 14. 13.

u Ibid. an. marg. p. 431.

*Thomas Aquinas* holdeth how the pains of hel fire, and of purgatory are all one, & nothing differ, but that the one is either to tarrie in purgatory one day, or to endure the miſeries of this world an 100 years, have choſen to ſuffer the troubles of this life an hundred years together, rather then to abide the pains of purgatory but one ſhort winters day x.

x Cap. Qu'd. in aliud. diſt. 25.

Therefore in this contrarietie of opinions, ſome of them, the Papiſts themſelves cannot deny, muſt be; we ſay all of them are fond, and contrarie to the Word of God.

Beſides, they nouriſh moſt curſed & damnable errors, as

That all the ſouls of the faithful, ſeparated from their bodies, are not at reſt.

That all ſins in their own nature, be not mortal, or deadlie, & that ſome deſerve not everlaſting torments. They are purged in purgatorie.

That one ſinful man may ſave, and ſatisfie the wrath of God for another; and that eaſilie by praier, ſaying, or doing ſomething for them.

That if friends in this world wil do nothing for the poor ſouls in purgatorie pains; yet may the ſaid ſouls come at length unto happineſs, by abiding their deſerved torments until the laſt hour, or day of judgement in purgatorie.

Finallie, that the Pope is God, in that he can at his pleaſure diſcharge guiltie ſouls both from the guilt of ſin, and from the puniſhments due for the ſame.

2. Propoſition.

*The Romiſh doctrin concerning pardons, is fond, and not warranted*

*vanted by the holy Scriptures, nor consonant, but contrary unto the same.*

The proof from Gods Word.

SUch hath been the exceeding mercie and love of God towards mankind, that as he hath purged us from all guiltinesse of sin by the blood: so hath he pardoned us from the everlasting punishment due for sin, by the paine of Jesus Christ. For

There is salvation in none other. For among men there is given none other name under heaven, whereby they must be saved *a*. *a* Acts 4 12.

Through his name, all that beleeve, shal receive remission of sins *b*. *b* Acts 10. 43.

He hath purchased the Church with his own blood *c*. *c* Acts 20. 28.

With his stripes we are healed *d*. *d* Isa. 53. 5.

He that beleeveth in him shal neither be condemned *e*, nor ashamed *f*. *e* John 3. 18. *f* Rom. 10. 11.

Therefore: Come unto me all ye that are weary, and laden, and I wil ease you &c. and ye shal find rest for your souls, saith our Savior Christ *g*. *g* Mat. 11. 28, 29.

If thou shalt confess with thy mouth the Lord Jesus, and shalt beleeve with thine heart that God raised him from the dead, thou shalt be saved, saith Saint *Paul b*. *b* Rom. 10. 9.

*The Errors and adversaries unto this truth.*

This being the Doctrin even of God himself *, we may evidentlie perceive, how not only vain, but beside, not only besides, but against the Word of God, the Romish doctrin concerning pardon is: For that doth teach us, * Whereof see more, Art. 2. pr. 4. ar. 11. pr. 1. ar. 22. pr. 1.

1. To seek salvation not at God alone, but at the hands of sinful men. For would we have a pardon for the sins of fortie daies? A Bishop may give it. For the sins of 100 daies? A Cardinal may grant it. For all our sins committed, or to be committed? From the Pope we may have it. Hence be his pardons, if you respect time, for 40. 50. 100. 1000. 10000. 50000. &c. years, of offences, Homicide, Patricide, Perjurie, Sodomitrie, Treason, and what not, &c *a*. *a* Vide Taxam. pœnit.

2. That we may be our own Savior. So did that of purgatorie.

3. How the precious blood of Christ was shed in vain. For corruptible gold and silver, with our own deeds and works, may and wil save us if we wil.

4. That repentance is not of necessity unto the salvation of man. For without the same a popish pardon may save. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no salvation, by the doctrin of the Church of Rome *b*.

*b* See ar. 25. p. 6.

A further manifestation of the vanity, and impieties of the Romish pardons, from a book of the Papists, intituled, *Horæ beatissimæ Virginis Mariæ, secundum usum Sarum.*

*Quicunque in statu gratiæ existens, dixerit devotè septem orationes sequentes, cum septem pater noster, & totidem, Ave Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.*

*Johannes Papa 12. concessit omnibus dicentibus orationem sequentē, transeundo per cemiterium, tot annos indulgentiarū quot fuerunt ibi corpora inhumata à constitutione ipsius cemiterii.*

*Oratio pro defunctis.*

*Avete omnes animæ fideles, quarum corpora hic & ubique requiescunt in pulvere. Domine Jesus Christus, qui vos & nos redemit suo pretiosissimo sanguine, dignetur vos à pœnis liberare, & inter choros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur & vobiscum in cœlis coronemur.*

*Innocentius Papa 2. concessit cuilibet qui hanc orationem sequentem devotè dixerit, 4000. millia annorum indulgentiarum, Ave vulnus lateris nostri Salvatoris, &c.*

*Quicunque devotè dixerit istam orationem habebit 3000 dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, à Domino Johanne Papa 22. concessarum, ut in Antidatorio animæ habetur.*

*Quicūque orationē sequentē devote dixerit, promerebitur 11000. annorū indulgentiarū &c. Ave Domina sancta Maria, mater dei, regina cœli, porta paradisi, lumina mūdi, lux sempiterna imperatrix inferni, &c. Ora pro me Jesum Christum dilectum filium tuum, & libera me ab omnibus malis, ora pro peccatis meis.* Amen.

Who-

Whosoever being in the state of grace, shal devoutly say the seven praiers ensuing, with seven Our Fathers, and as many Hail *Maries*, afore the image of Piety, shal thereby merit 56. thousand years of pardons.

Pope *John* the 12. hath granted to all persons, which going through the Church-yard, do say the praier following, so many years of pardons, as there have been bodies buried since it was a Church-yard.

The praier for the dead.

Hail all faithful souls, whose bodies here and every where do rest in the dust. The Lord Jesus who hath redeemed you, and with his most precious blood vouchsafe to deliver you, from pains, and to place you in the companie of his holy Angels, and there being mindful of us, meekliet o pray, that we may both be joined unto you, and crowned with you in the heavens.

Pope *Innocent* the 2. hath granted to every one which devoutlie shall say this praier following, 4000. years of pardons: Hail wound of our Saviors side, &c.

Whosoever devoutlie shal say this praier, shal have 3000 daies pardons of criminal sins, and 20000. daies of venial (offences) granted by the Lord Pope *John* the 22. as it is to be read in the Antidatorie of the soul.

Whosoever devoutlie will say the praier following, shall merit (thereby) 11000 years of pardons: Hail Lady Saint *Mary*, mother of God, Queen of Heaven, the Gate of Paradise, the Lady of the world, the Light eternal, the Empereis of hel, &c; Pray unto thy beloved Son Jesus Christ for me, and deliver me from all evils, pray for my sins. *Amen.*

3. Proposition.

*The Romish doctrin concerning Images, is fond, and not warranted by the holy Scriptures, nor consonant, but contrary unto the same.*

The proof from Gods Word.

Images are such an abomination to the Lord, as to make them

them among all men odious, he describeth the vanity of them by his Prophets, as that they are the doctrin of vanity, the work of errors *a*, the teachers of lies *b*, silver and gold, the work of mens hands *c*, vanity *d*: they have a mouth, and speak not; eies, and see not; ears, and hear not *e*; hands, and touch not; feet, and walk not *f*.

2. He giveth a strait commandment, Not to bow down to them, nor worship them *g*: nor to make them *h*, to flie from them *i*, yea, to destroy both the images themselves *k*; the Idolaters *l*, and the Enticers to Idolatrie *m*.

3. He commendeth greatly, and praiseth such men as have destroied images *n*, and not bowed unto idols *o*.

4. He finally curseth the images *p*, the Image-makers *q*, and the image-servers, or worshippers *r*.

Hereunto with us, the Protestant Churches every where do subscribe *s*.

*a* Jer. 10 15. *b* Hab. 2. 18. *c* Psal. 135. 25. *d* Isa. 41. 10. &c *e* Psal. 135 16. *f* Psal. 115. 7. *g* Exod. 20. 5. 1 Cor. 10. 7, 19. *h* Exod. 20. 5. Deut. 4. 15, &c *i* 1 John 5. 21. 1 Cor. 10. 14. *k* Deut. 7. 5, 12, 2, 3. *l* Deut. 17. 2, 3. *m* Deut. 13. 5. *n* 2 Kin. 18. 3, 4. 2 Chr. 14. 2, 3. *o* Deut. 7. 25, 26. Jer. 51. *p* 1 Kin. 19. 18. Dan. 2. *q* Deut. 27. 15. Isa. 44. *r* Deut. 27. 26. Psal. 97. 2. Isa. 42. 17. *s* Conf. Helv. 2. cap. 3, 4. Basil. ar. 10. 6. 3. Bohem. c. 3. 16. Gal. ar. 1. August. ar. 12. Wittemb. c. 1. 13. Suev. ar. 22.

*The adversaries unto this truth.*

The Romish Church most fondly, & contrary to the word of God, doth allow; and not only allow, but publikely erect; and not only erect, but adore *a*, and not only adore Images, but doth accuse, and more then so, condemn to the fire, yea to hel fire, as heretikes, such persons as will not worship Images, and the Images too (which is most abominable.)

Of God himself; even of God the Father, and that in the likeness of an old man with a long white beard; of the Son, in the similitude of a man, hanging on the Cross; of the holy Ghost, in the shape of a Dove, of the wholy holy and incomprehensible Trinitie, with three faces in one head *b*.

Also of God his creatures, as of Angels alwaies with wings, sometimes with a pair of ballance, as S. *Michael*; of men, as of *Moses* (as it were) with horns; the Apostles with round orbs in their heads like Trenchers; the blessed Virgin with frisled hair, and costly garments.

*a Dele, statuas verserari, potius quam statuarios, stolidum est, Index expurg. p. 31.*

*c In hoc plerisque Christianis Ethnicus philosophus religiosior, qui etiam Trinitatis, quæ mente vix comprehenditur, figuras oculis corporis aspectabilis (Petri Rami verba in scholis physicis,) deleantur. Index expurg. pag. 149. Atque hæc absurditas Patrem, Filium Sp. effigiantium Jacobitis à Nicephoro tribuitur, G. Cassand. consul. p. 164.*

And

And of other base things, as Agnus dei's of wax; wafer-cakes of flower; Crosses of gold silver, stone, wood, paper, copper, &c. *c*.

*c Non inficiamur hac nos latriæ adoratione Christi, præclarissimam crucem colere & venerari Andrad. orthodox. expl. lib 9. p. 284.*

4. Proposition.

*The Romish doctrin concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant, but contrary unto the same.*

The proof from Gods word.

OF all the erroneous opinions among the Papists (which are infinite) none is more to the illusion of wel meaning Christians, then their doctrin concerning worshipping, and adoration of the reliques of *Saints*. A doctrin which is so far from being found as it is forbidden in the holy *Scripture a*, and a doctrin in the purer times and writers of the Church, no where to be found; and in all the best Churches at this day utterly to be condemned.

*a* Thou shalt worship, the Lord thy God, and him only shalt thou serve Mat. 4. 20.

*b* Conf. Helv. 1. c. 22. &c. 5. Basil. c. 10 Bohem. c. 17. Gal. c. 24.

*The adversaries unto this truth.*

*Such* notwithstanding is the Satanical boldness of the Antichristian Synagogue of Rome, that as they wil delude men with the reliques of *Saints*, which are not such: so likewise they teach the people (which is most offensive, and execrable) to give divine adoration, and honor unto them *a*.

*a Prædicatio autem ecclesiastica hoc semper tenuit, Sanctorum reliquias esse ex fide venerandas: Stapl. antidot. evan. in Mat. 8. 21. p. 30.* The Catholike affirmeth worshipping of Saints, prayer unto them, feasts of them, adoration of their reliques, and images: the Protestant denieth all. Hils quarron. 14. cens. p. 91.

Hence it is that some do pray unto *S. Benet*, whose Reliques they had stoln, O *Benedict*, after God our onlie hope, leave us not orphans, who art come hither, not through our merits, but for the salvation of many souls *b*.

Others have published, that the bodies of *Saints*, and specially the reliques of the blessed Martyrs, are with all sincerity to be honored, as the members of Christ, &c. If any deny this conclusion, he is to be thought not a Christian, but an Eunomian and Vigilantian *c*.

*b* Vinc. Lir. l. 23. cap. 155.

*c* Rab. l. 5. c. 10. de Sec. proprie.

The Councel of Trent also hath decreed; that they are to be taken for damned, which affirm, how worship, and honor is not to be given unto the reliques of *Saints d*.

*d* Conc. Trident. sess. 25. decr. de Invoc. &c.

Of this preposterous devotion, they have appointed a certain, and common service for the holy Cross, where on Christ was hanged *e*, they have made a feast for the spear & nails, wherewith Christ was fastned to the Cross *f*, they

*e* Missa de S. Cruce, & Officium de S. Cruce. *f* Bee-hive, lib. 4. cap. 3.

have canonized for a Saint the chains which bound S. *Peter* *g*. To say nothing of the adoration they gave unto the Hair, Milk, Smock of the blessed Virgin; unto the Head, Hair, Thomb, Coat of *John Baptist*, unto the breeches of *Joseph*; the sword, and Handkerchief of Saint *Paul*, the Keies of Saint *Peter*: and unto many other things, which of modesty I wil not mention, but over-pass.

*g* Gratian. dist. 38. Nul. volat.

*b* Cal upon me in the time of trouble, Psal. 50. 15. After this manner pray: Our Father, which art in heaven, &c. Mat 6, 6. When ye pray, say, Our Father which art in heaven, Luke 11. 2.

*b* Psal. 50. 15. Mat. 7. 11. Luke 11. 12, 18, 7, 8. Joh. 16, 23, 24.

*c* Gen. 13. 4.

*d* Gen. 26. 25. &c.

*e* Gen 32. 9.

*f* Dan. 9. 16. &c

*g* 1 Kin. 18. 36. 37, &c.

*h* Jer. 14. 7, &c.

*i* Acts 10. 2.

*k* Luke 18. 13.

*l* Acts 16. 25. and through his Epistles.

*m* Acts 1, 24.

*n* Luke 1. 87.

*o* Confe. Helv. 1. ar. 1. & 2. c. 5. 23. Basil. ar. 10. Bohe. c. 2, 17. Gal. ar. 14. 24. Belg. ar. 25. 20. August. ar. 20.

5. Proposition.

*Invocation of Saints is a fond thing, not warranted by the holy Scriptures, nor consonant, but contrary unto the same.*

The proofe from Gods Word.

THe Christian exercise of Praier, is a duty which may not be either securely omitted or vainly abused. And though many things in praier be necessarilie to be observed, yet a special point it is, that in our Supplications and Praiers we do cal only upon God. For so to do we are both commanded, even by God himself *a*: and thereunto also allured, by manifold as wel promises of large blessings *b*, as by the examples of godly men in all ages, Patriarks, *Abraham c*, *Isaac d*, *Jacob e*; Prophets, as *Daniel f*, *Elias g*, *Ieremy h*; Centurions *i*, Publicans *k*, Apostles, as *Paul l*, *Peter m*, &c. yea, of all the Elect of God in this world *n*.

On the other side, to pray unto any creature that is out of this world, besides Jesus Christ, there is in the Scripture neither Law to command, nor promise of blessing, nor any example of godly men or women, to provoke.

Finally, as all Gods people in the purer and former times have, so in these daies the Protestant Churches utterly condemn the invocating of, or praying unto creatures whatsoever *o*.

*The adversaries unto this truth.*

Therefore the Romish doctrin, that Saints are to be praied unto *a*, & their daily praying, as occasion serveth, unto S. *Agatha*, that have sore brests; to S. *Benedict*, that either be, or fear to be poisoned; unto S. *Clare*, for them that have sore

Wittemb. c. 23. Suevica ar. 11, 12. 2 Test. Rhem. page 187. Orationem Dominicam fundimus Sanctis Censur. à Colon. f. 208.

cies

cies; S. *Damian*, that be sick, for health; S. *Erasmus*, for help in the intrals; S. *Feriol*, for Geese; S. *Giles*, for women that would have children; S. *Hubberts* for dogs; S. *Job* for them which have the pox; S. *Katherin*, for knowledge; S. *Loys* for horses; S. *Margaret*, for women in travel; S. *Nicholas* for little children; S. *Otilia*, for the head-ach; S. *Petronil* for the Ague; S. *Quintin*, for the cough; S. *Ruffin*, for lunacy or madnes; S. *Sebastian*, for the plague; S. *Thomas Becket*, for sinners S. *Valentin*, for the falling sickness; S. *Winefrid*, for virginity; S. *X.* or Cross, for all things: it is vain, not warrantable by Gods Word, but altogether repugnant to the holy scriptures.

The vanity & Idolatry of the Popish Invocation, further demonstrated from that book of theirs, entituled,

*Hora beatissima virginis, &c.*

*Oremus. Majestatem tuam Domine supplices exoramus, ut sicut Ecclesiæ tuæ beatus Andreas Apostolus tuus extitit prædicator & rector: ita apud te sit pro nobis perpetuus intercessor, per Dominum nostrum Jesum Christum.*

*Oremus. Deus, pro cujus Ecclesia gloriosus martyr, & Pontifex Thomas gladiis impiorum occubuit, præsta quæsumus, ut omnes qui ejus implorant auxilium pia petitionis ejus salutarem consequantur effectum per Dominum nostrum.*

*Versus. Ora pro nobis beata Katherina, Resp. Ut digni efficiamur promissionibus Christi.*

*Versus. Ora pro nobis, beate Martyr Sebastiane. Resp. Ut mereamur post epidemiæ illæsi transire, & promissionē Christi obtinere.*

*Virgo Christi egregia, pro nobis Apollonia,*
*Funde preces ad Dominum, ut tollat omne vexinum,*
*Ne pro reatu criminum, morbo vexemur dentium.*

Let us pray. O Lord, we humbly beseech thy Majesty, that as thy blessed Apostle *Andrew* was a Preacher and Ruler of thy Church: so he may be a perpetual intercessor for us, through Jesus Christ our Lord.

Let us pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slain by the sword of the ungodly, grant we beseech thee, that such as call unto him for help, may obtain a good effect of his Godly prayer through our Lord.

*The vers.* O blessed *Katherin* pray for us. *The Ans.* That we may be made worthy of the promises of Christ.

*The vers.* O blessed Martyr *Sebastian*, pray for us. *The Ans.* That we may deserve to escape the plague without hurt, and obtain the promises of Christ.

Christ his noble virgin *Apollonia*, pray unto the Lord to remove whatsoever is hurtful, lest for the guiltinesse of our sins, we be vexed with the tooth ach.

Whosoever saith this praier following in the worship of God, and *S. Roche* (the very words in the said book) shall not die of the pestilence, by the grace of God, &c.

*Oremus. Omnipotens, sempiterne Deus, qui precibus & meritis beatissimi Rochi confessoris tui, quondam pestem generalem revocasti, presta supplicibus tuis, & qui pro simili peste revocanda sub tua confidunt fiducia ipsius glorioſi Confessoris tui precamine, ab ipsa peste epidemia, & ab omni perturbatione, per Christum Dominum nostrum.*

*Oratio ad tres reges. Rex Jasper, Rex Melchior, Rex Balthasar, rogo vos per singula nomina, rogo vos per sanctã Trinitatem, rogo vos per regem regũ, quem vagientẽ in cunis videre meruistis, & compatianimi tribulationum mearũ hodie, & intercedatis pro me ad Dominũ, cujus desiderio exules facti estis. Crux Christi, protege me, Crux Christi, salva me; Crux Christi, defende me ab omni malo.*

Let us pray, O Almighty, and everlasting God, who by the praiers & merits of the most blessed Confessor, Roche, didst revoke a certain general plague, grant unto thy suppliants, who for the revocation of the like plague do trust in thy faithfulnes, by the praier of that thy glorious Confessor, we may be delivered from the plague, and from all adversitie, through Christ our Lord.

A praier unto the three Kings. O King *Jasper*, King *Melchior*, King *Balthasar*, I beseech you by every of your names, I beseech you by the holy Trinity, I beseech you by the King of Kings, whom ye deserved to see even in his swadling clothes, that you would take pity on my troubles this day, and

and make intercession for me unto the Lord, for whose desire ye made your selves exiles.

O Christs cross, protect me; O Christs cross, save me; O Christs cross defend me from all evil.

## 23. Article.

### Of ministring in the Congregation.

*It is not lawful for any man to take upon him the office of publike preaching 2 or ministring the Sacraments in the congregation, 3 before he be lawfully called and sent to execute the same. 4 And those we ought to judge lawfully called and sent, which be 5 chosen and called to this work, 6 by men who have publike authority given unto them in the congregation, to call, and send ministers into the Lords vineyard.*

*The Propositions.*

1. None publikely may preach, but such as thereunto are authorized.

2. They must not be silent, who by office are bound to preach.

3. The Sacraments may not be administred in the Congregation but by a lawful Minister.

4. There is a lawful Ministry in the Church.

5. They are lawful Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen and called.

1. Proposition.

*None publikely may preach, but such as thereunto are authorized.*

The proof from Gods Word.

This

THis truth in the holy Scripture is evident. For there we find, how

Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was Samuel *a*, Ieremy *b*, John Baptist *c*, Christ Jesus himself *d*, who also to preach did send the twelve Apostles *e*, and the seventie Disciples *f*.

a 1 Sam. 3. 3, 4, &c. 20.
b Jerem. 1. 4, 5.
c John 1. 6.
d John 20. 21.
e Mat. 10. 5.

2. The wicked and false Prophets for preaching afore their time are blamed *g*.

f Luke 10. 1.
g Jer. 14. 14, 23, 21, 27, 14, 15, 29. 8, 9.

3. A commandment is given us to pray the Lord of the harvest, that he would send forth labourers into his harvest *h*.

h Mat. 9. 38.

4. Lastly, we do read, that God hath ordained in the Church some to be Apostles, some Prophets, some teachers, some to be workers of miracles *i*, and Christ being ascended into heaven, gave some to be Apostles, some Prophets, some Evangelists, and some Pastors and Teachers *k*.

i 1 Cor. 11. 28.
k Eph. 4. 1.

And all this is acknowledged by the reformed Churches *l*.

l Conf. Helv. 2. c. 18. Bohe. cap. 6. Gal. ar. 31. Belg. ar. 14. Wittem. ar. 20. Suev. ar. 13.

*The Errors and adversaries unto this truth.*

And so are we against them,

Which to their power do seek the abolishment of publike preaching in the reformed Churches, as do first the Papists, who phrase the Preachers to be uncircumcised Philistins *a*, sacrilegious ministers *b*, *Ieroboams* Priests, inordinate *c*, and unordered Apostates *d*; and next the Barrowists, who say, how the said Preachers are sent of God in his anger to deceive the people with lies *e*.

a Ans. to the execut. of Just. cap. 3. p. 44.
b Ib. c. 9. p. 212.
c Ib. c. 5. p. 91.
d Ib. c. 3. p. 41.
e R. A. confut. of Brow. p. 113.

Who publish how the word is not taught by the Sermons of Ministers, but only by the Revelation of the Spirit: so did *Munzer* the Anabaptist *f*, and so doth H. N. *g*, and his Familie of Love *h*.

f Sleiden. com. lib. 5.
g H. N. Evang. c. 13. sect. 6. and Spir. land. c. 48. sect. 5.
h Letter to the B. of Roch.

Who run afore they be sent, as do many both Anabaptists, & Puritans, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to teach, and instruct the people, may, and must so do; and that not privatlie only, but publikelie too, though they be not ordinarilie sent, and authorized thereunto, which was the doctrin of *R. H.* i

i R. H. in Psal. 122.

Who teach, that Lay-men may teach to get faith *k*; & that

k R. A. confut. of Brownism, p. 113.

every

every particular member of the Church hath power, yea & ought to examin the maner of administring the Sacramēts, &c. & to cal the people to repentance: so teacheth *Barrow l.* l Ba. disco. p. 36

## 2. Proposition.

*They must not be silent, who by office are bound to preach.*

### The proofe from Gods Word.

AS publikely to preach, before men are sent, is a grievous fault: so not to preach being sent, is a great sin. Hereunto bear witnes,

1. Our *Savior* Christ, whose words are these. *Surely, I must also preach the Kingdom of God; for therefore am I sent a.*

2. *Peter* and *Iohn* who being charged to speak no more in the name of Jesus, said, *We cannot but speak that which we have heard and seen b.*

3. Saint *Paul*. For he saith, *Necessity is laid upon me, and woe is me, if I preach not the Gospel c.*

4. The Apostles of Christ. For though they were beaten for so doing: yet ceased they not to teach, and preach Jesus Christ *d.*

5. All the Churches of God which be purged from superstition, and errors *e.*

*The errors and adversaries unto this truth.*

Then, as in a glas they may see their faults,

Who maintain, how there ought to be no publike preaching at all, as do the Anabaptists *a*,

Which deprave the office of preaching, as do the Libertins, saying, that preaching is none ordinary means to come unto the knowledge of the Word *b*, and especially the Family of love, who term the publike preachers in derision, Scripture-learned *c*, Licentious scripture-learned *d*, good thinking-wise *e*, Ceremonial, and letter-Doctors *f*, Teaching-masters *g*, and further say, It is a great presumption that any man, out of the learnednes of the letter, taketh upon him to be a Teacher or Preacher. Again, It becommeth not any

a Luke 4. 43.
b Acts 4. 17, &c.
c 1 Cor. 9. 16, 17.
d Acts 5. 42.
e Conf. Helv. 1. ar. 15. & 2. c. 8, 9. Bohem. c. 9. Gal. ar. 15. Aug. ar. 7. Wir. ar. 20. Suev. ar. 13.
a Bullin. cont. Anabap. c. 12.
b Wilkins. against the Fam. of Love. ar. 14. p. 66.
c Theoph. against Wilk.
d Par. of the pref. Temp.
e H. N. proph. of the Sp. cap. 2. sect. 7.
f Fam. let. to the B. of Roch.
g H. N. Spir. l. c. 25.
b Idem 1. exh. c. 16. sect. 15, 16

any man to busie himself about preaching of the Word; so, and more too, the Familie.

Which take upon them the office of publike preaching, without performance of their duty, either through ignorance that they cannot; wordly employments that they may not, negligence, that they wil not; or fear of troubles, that they dare not preach the Word of God.

Yet think we not (which our Sabbatarians let not to publish) that

Every Minister necessarily and under pain of damnation, is to preach once every Sunday *i*, and

Unlesse a Minister preach every Sunday, he doth not hallow the Sabbath day in the least measure of that which the Lord requireth of us *k*.

*i* D. B. doct. of the Sabbath, book p. 174.
*k* Ibid. p. 277.

## 3. Proposition.

*The Sacraments may not be administred in the Congregation, but by a lawful Minister.*

### The proof from Gods Word.

IN the holy Scriptures we read that the publike Ministers of the Word, are to be administers of the Sacraments. For both our *Savior* Christ commanded his Disciples, as to preach, so to baptize *a*, and celebrate the *Supper* of the Lord *b*: and the Apostles, and other ministers in the purest times (whom the godly Ministers and Preachers in these daies do succeed) not only did preach, but also baptize *c*, and minister the Lords *Supper* *d*.

And hereunto do the Churches of God subscribe *e*.

In saying that none may administer the *Sacraments* in the Congregation, afore he be lawfully called & sent thereunto, we think not (as some do) that the very being of the *Sacraments* dependeth upon this point, *viz.* whether the baptizer, or giver of the Bread and Wine, be a Minister or no.

Neither is it the meaning of this Article, that privately in houses, either lawful Ministers, upon just occasion, may not; or others not of the Ministrie, upon any occasion (in the peace

*a* Mat. 28. 19.
*b* Luke 22. 19. 1 Cor. 11. 24, 25.
*c* Act. 2. 38, 41; 8, 12, 13, 16. 41. 16. 32. 33. John 1, 25. 1 Cor. 1. 14, 16.
*d* Acts 20. 7. 1 Cor. 10. 16.
*e* Conf. Helv. 2. c. 18. Bohem. c. 9. Gal. ar. 2. 5 31. Aug. ar. 7. Wittem. ar. 20. Suev. ar. 13.
*f* T. C. 1. rep. p. 113.

peace of the Church) may administer the Sacraments.

*The adversaries unto this truth.*

Hereby we declare our selves not to favor the opinion, that publikely,

Some may minister the Sacraments, which are not meerly and ful Ministers of the Word and Sacraments, and so think both the Anabaptists, among whom, their King (when it was) after Supper took bread, and reaching it among the Communicants, did say, Take, eat, and shew forth the Lords death: their Queen also reaching the cup, said, Drink ye, and shew forth the Lords death *a*: and the Presbyterians at Geneva, where the Elder (a Lay-man) ministreth the cup ordinarily at the Communion *b*. Some ministers (and namely the Puritan Doctors) may not minister the Sacraments: For (say the disciplinarians) the office of Doctors is only to teach true doctrin *c*, but in our Church (of England) the Doctor encroacheth upon the office of the Pastor. For both indifferently do teach, exhort, and minister the Sacraments *d*.

None, though a lawful Minister, may administer the Sacraments, which either is no Preacher *e*, or when he ministreth them, doth not preach *f*, which be the errors of the Disciplinarians or Puritans.

Publikely and privately too, the Sacraments of Baptisme may be administred by any man, yea, by women, if necessity do urge. So hold the Papists. For saith *Javel g*, in the time of necessity the minister of baptism is every man, both male and female: A woman be she young or old, sacred or wicked. Every male that hath his wits, and is neither dumb, nor so drunken, but that he can utter the words: as wel Pagan, Infidel, and heretike: the bad as the good; the Schismatike as the Catholike, may baptize. And yet usually in the civil wars both in France and in Netherland, the Papists did rebaptize such children, as of the Protestant, not lay-men, but ministers, had afore been baptized *h*.

*a* Surius com. p. 237.

*b* Survay of dis. c. 15. out of the Geneva lawes.

*c* Lear. disc. p. 17.

*d* Fru. Ser. on Rom. 12. p. 40.

*e* The administration of the Sacraments ought to be committed to none, but such as are preachers of the Word, Lear. disc. p. 60. It is sacrilledge to separate the Word (viz. Preaching) from the Sacraments. Ibid. The preaching of the Word is the life of the Sacraments. T. C. 1. rep. p. 125.

*f* The unchangeable lawes of God he saith (T. C) that none minister the Sacraments, which do not preach. T. C. 1. repl. p. 104. sect. 3. Where there is no Preacher of the Word, there ought to be no minister of the Sacraments, Lear. disc. p. 62.

*g* Javel. Phil. Ch. par. fol. 559.

*h* So in Netherland were children rebaptized, when the Duke of Alvo there tyrannized. Tmg. hist. of Antwerp. The like rebaptization was used by the Papists at Tholoufe, Towers, and other Cities in France, especially an. 1561. See the Chr. of France.

The private baptism by private persons was also taught long since by the Marcionites, and Pepuzians *i*.

*i* D. Aug. ad Quod vult c. 27. Epiphan. hæres. 4. 2.

4. Proposition.

*There is a lawful ministry in the Church.*

The proof from Gods Word.

GOd for the gathering, or erecting to himself, a Church out of mankind; and for the wel governing of the same, from time to time hath used, yea, and also doth, and to the end of the world, wil use the ministry of men lawfully called thereunto by men. A truth evident in the holy Scripture.

Jesus said unto his Apostles, Go, and teach all Nations, baptizing them, &c. and loe, I am with you alway, unto the end of the world *a*.

*a* Mat. 28. 20.

Christ gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors, and teachers; for the gathering together of the Saints, for the work of the ministry, and for the edification of the body of Christ, til we all meet together (in the unity of faith, and knowledge of the Son of God) unto a perfect man *b*.

*b* Eph. 4. 11, 12, 13.

A truth also approved by the Church *c*.

*c* Conf. Helv. 1. ar. 15. &c. 2. c. 18. Boh. c. 8, 9. 14. Gal. ar. 25. 29, 30, 31. Aug. ar. 7. Sax. ar. ii. Witten ar. 20. Sue. ar. 13. 15.

*The adversaries unto this truth.*

Oppugners of this truth, are

First, the Anabaptistical swarmers, who both term all Ecclesiastical men, The Devils ministers: and also, as very wicked do utterly condemn the outward ministry of the Word and Sacraments *a*.

*a* Althemar. conciliat. Loc. pugnan. lo. 191.

And next, the Brownists *b*, who divulge that in these daies, No Ministers have the calling, sending or authoritie pertaining to a minister, and that, It wil hardly be found in all the world, that any Minister is, or shal be lawfully called *c*: such also be the Barrowists which say, there is no ministry of the Gospel in all Europe.

*b* S. H. on Psa. 122. *c* Bar. disco. p. 104.

5. Proposition.

*They are lawful Ministers, which be ordained by men lawfully*

*fully appointed for the calling, and sending forth of Ministers.*

## The proof from Gods Word.

SAint *Paul* in the beginning of his Epistle unto the *Galatians*, giveth us to observe the divers sending forth of men into the holy ministry: whereof

Some are sent immediatly from God himself. So sent was by God the Father, both Jesus Christ *a*, and *John Baptist b*: by God the Son, in his state mortal, the twelve Apostles *c*, in his state immortal, and glorious, Saint *Paul d*.

*a* John 20.21.
*b* John 1. 6.
*c* Mat. 10. 15.
*d* Acts 9. 15.

This calling is speciall, and extraordinary: and the men so called, were adorned with the gift of miracles commonly, as were Jesus Christ and the Apostles: but not alwaies, for *John Baptist* wrought none.

And they were also enjoined, for the most part, as the Apostles, to preach throughout the world *e*, howbeit our Saviour was limited *f*.

*e* Mat. 28. 20.
*f* Mat. 15. 14.

Some again were sent of men: as they be, who are sent of men not authorized thereunto by the Word of God, & that to the disturbance of the peace of the Church: sent in the Apostles time, were the false Apostles: in our daies be the Anabaptists, Family, Elders, and law-despising Brownists.

And some lastly are by men sent: so in the Primitive Church by the Apostles, were Pastors, and Elders ordained *g*, who by the same authority ordained other Pastors, and Teachers *b*. Whence it is that the Church, as it hath been; so it shal til the end of the world be provided for. They who are thus called, have power either to work miracles, as the Apostles had; or to preach and minister the Sacraments where they wil, as the Apostles might, but they are tied every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary.

*g* Acts 14. 23. 1 Tim. 4. 14.
*b* 1 Tim. 22. 5.

The calling of these men is termed a general calling, and it is the ordinary, and in these daies the lawful calling, allowed by the Word of God.

*l* Conf. Helv. 1. ar. 17. & 2. c. 18. Boh. c. 9. Gal. ar. 31. Bel. ar. 31. Aug. ar. 14. Wir. ar. 21. Sucv. ar. 13.

So testifie with us the true Churches else where in the world *l*.

*The adversaries unto this truth.*

This truth hath many waies been resisted. For there be which think, how in these daies there is no calling, but the extraordinary, or immediat calling from God, and not by men; as the Anabaptists, Familists, and Brownists: of whom afore.

The Papists, albeit they allow the assertion, yet take they all Ministers to be Wolves, Hirelings, Lay-men, and Intruders, who are not sacrificing Priests, annointed by some Antichristian Bishop of the Romish synagogue *a*.

*a* Conci. Trid. sess. 7. con. 7.

*b* Howl. 7. reas.

Either all, or the most part of the Ministers of England, saith *Howlet b*, be meer Lay-men, and no Priests, and consequently have no authority in these things. It is evident, &c. because they are not ordained by such a Bishop and Priest, as the Catholike Church hath put in authority.

6. Proposition.

*Before Ministers are to be ordained, they are to be chosen, and called.*

The proofe from Gods Word.

THough it be in the power of them which have authoritie in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they wil, nor as they wil themselves: But they are both deliberatly to chuse, and orderlie to cal all such as they have chosen.

This made the Apostles and Elders in the Primitive Church straightly to charge, that suddenly hands should be laid on no man *a*.

*a* 1 Tim. 5 22.

To make a special choice of twain, whereof one was to be elected into the place of *Judas b*.

*b* Acts 1. 23.

By election to ordain Elders in every Church, and by praier and fasting to commend them to the Lord *c*, and by laying on of hands to consecrate them *d*.

*c* Acts 14. 23.
*d* 1 Tim. 4. 14.

To describe who were to be chosen, and called. For they are to be Men, not Boies or Women *e*, Men of good behavior, nor incontinent, nor given to wine, nor strikers, nor covetous *f*, nor proud *g*, nor froward, nor ireful *h*, nor givers

*e* 1 Tim. 2. 12.
*f* 1 Tim. 3. 2.
*g* 1 Pet. 5 3.
*h* Tit. 2. 7.

of

of offence *i*, finally men of speciall gifts, apt to teach *k*, able to exhort *l*, wise, to divide the word of God aright *m*, bold to reprove *n*, willing to take paines *o*, watchful to oversee *p*, patient to suffer *q*, and constant, to endure all manner of afflictions *r*.

And this do the Churches Protestant by their Confessions approve *f*.

*i* 2 Cor. 6. 3.
*k* 1 Tim. 3. 2.
*l* Titus 1. 9.
*m* 2 Tim. 2. 15.
*n* 1 Tim. 5. 20: Titus 1. 9.
*o* Mat. 9. 38. 2 Tim. 4. 2.
*p* Acts 20. 28.
*q* Acts 5. 41. 2 Tim. 4. 7, 8.
*r* 2 Cor. 11. 23.
*f* Conf. Helv. 1. ar. 25. & 2. c. 18. Bohe. c. 9. Gal. artic. 13. Belg. ar. 31. Aug. ar. 14. Wittem. ar. 20. Sue. ar. 13.

*The Errors and adversaries unto this truth.*

In error they remain, who are of opinion, that

The due election, and calling of ministers according to the Word of God, is of no such necessitie to the making of Ministers: an erroneous fancie of the Anabaptists and Family of Love.

That women may be Deacons *a*, Elders and Bishops: the former, the Acephalians; the latter, the Pepuzians did maintain.

*a* Sigebert. *b* Liberus rerum Mosco. P. 20. b.

A speciall care is not to be had both of the life and the learning of men; or that wicked men, of evil life; ignorant men, without learning; Asses, of no gifts; loiterers which do no good; or favourers of superstition, and idolatry, which do great hurt, are to be admitted into the ministrie.

*c* Coster. Enc. conrrov. c. 15. de cœl. sacerd. *d* Test. Rhem. an. 1 Tim. 5. 2. *e* Conc. Trid. sess. 23. c. 4. *f* 1 quæst. 1. ventum. *g* Such ought not to bvne themselves about the word. H. N. do cument. sen t. c. 3.

They are causes, which indeed are none, to debar men from the ecclesiastical function, as if men have been twice married (an error of the Russians *b*) be married *c*, have had certain wives *d*, have not received the Sacrament of Confirmation *e*, have been baptized of Heretikes *f*, these may not be Priests, say the Papists; or if either they have not been trained up in the family; or be not Elders in the said Family of Love *g*.

sect. 1. and 1. Exhort. c. 16.

# 24. Article.

## Of ſpeaking in the Congregation in ſuch a tongue as the people underſtand not.

*It is a thing plainly repugnant to the Word of God, and the cuſtome of the Primitive Church, to have publike praier in the Church, or to miniſter the Sacraments in a tongue, not underſtood of the people.*

### The Propoſition.

*Publike praier and the Sacraments, muſt be miniſtred in a tongue underſtood of the common people.*

### The proof from Gods Word.

THis aſſertion needeth but ſmal proof. For who ſo is perſwaded (as all true Chriſtians of underſtanding, are) that what is done publikely in the Church by a ſtrange language, not underſtood of the people, profiteth not the Congregation *a*, edifieth not the weak *b*, inſtructeth not the ignorant *c*, inflameth not the zeal *d*, offendeth the hearers, abuſeth the people *f*, diſpleaſeth God *g*, bringeth religion into contempt *h*, eaſily wil think, that where praiers be ſaid *i*, or the Sacraments adminiſtred in a tongue not underſtood of the vulgar ſort, neither is the Word of God regarded, nor the cuſtome of the purer, and primitive Church obſerved.

a 1 Cor. 14. 6, 9, 14.
b Ib. 17. 26.
c Ib. v. 9.
d Ib. 7. 11.
e Mark 15. 8.
f Ib. 11. 16.
g 1 Cor. 14. 23.
h Con. Helv. 2. c. 22. Wittem. c. 27. Aug. de Miſſa, artic. 3. Sacr. c. 21.

This Article no Church doth doubt of, and very many by their extant Confeſſions do allow.

*Adverſaries unto this truth.*

But there is nothing either ſo true or apparant, which hath by all men at any time been acknowledged, ſo contrary to this truth.

In old time the Oſſens made their praiers unto God alwaies in a ſtrange language, which they learned of *Elexai* their founder *a*: and the Marcoſians at the miniſtration of Baptiſme

a Epip. hær. 19

Baptiſme uſed certain Hebrew words, not to edifie, but to terrifie and aſtoniſh the minds of the weak and ignorant people *b*.

*b* D. Iren. l. 1. c. 8.

In theſe daies, the Turks perform all their ſuperſtitions in the Arabian language, thinking it not only unmeet, but alſo an unlawful thing for the common ſort of perſons, to underſtand their Mahometan myſteries *c*.

*c* An. Geuſræus aulæ Tur. l. 2.

The Jacobite Prieſts do uſe a tongue at their Church miniſtrations, and meetings which the vulgar people cannot comprehend *d*.

*d* Magd. eccl. hiſt. Gen. 12. c. 5.

The divine Liturgie among the Ruſſians is compounded partly of the Greek, & partly of the Sclavonian language *e*.

*e* Alex. Guag. de relig. Moſc. pag. 250.

The Papiſts wil have all divine Service, Praiers, & Sacraments, and that throughout the world, miniſtred only in the Latin tongue, but which few men of the common people do underſtand: ſome of them holding, that it is not neceſſary that we underſtand our praiers *f*, and that praiers, not underſtood of the people, are acceptable to God *g*, and all of them maintaining that he is accurſed, whoſoe't doth affirm, how the Maſſe ought to be celebrate only in a vulgar tongue *h*.

*f* Teſt. Rhem. annot. p. 463.
*g* Teſt. Rhem. an. Mark 21. 6.
*h* Si quis dixerit, lingua tantũ vulgari Miſſam celebrari debere, anathema ſit. Conc. Trid. ſeſſ. 21. cap. 9.

## 25. Article.

### Of the Sacraments.

*Sacraments* 1 *ordained of Chriſt, be not only badges, or tokens of Chriſtian mens profeſſion: but rather they be certain* 2 *ſure witneſſes & effectual ſigns of grace, and Gods good wil towards us, by which he doth work inviſibly in us,* 3 *and not only quicken, but alſo ſtrengthen and confirm our faith in him.* 4 *There be two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſme and the ſupper of the Lord. Thoſe five commonly called Sacraments, that is to ſay,* 5 *Confirmation,* 6 *Penance,* 7 *Orders,* 8 *Matrimony, and* 9 *extream Vnction,*

*Vnction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible sign, or ceremony ordained of God.*

10 *The Sacraments were not ordeined of Christ to be gazed upon, or to be carried about, but that we should duly use them.* 11 *And in such only, as worthily receive the same, they have a wholsome effect, or operation: but they that receive them unworthily, purchase to themselves daunation, as Saint* Paul *saith.*

*The Propositions.*

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.

2. The Sacraments be certain sure witnesses, and effectual signs of grace, and his good wil towards us.

3. By the Sacraments God doth quicken, strengthen, and confirm our faith in him.

4. Christ hath ordained but two Sacraments in his holy Gospel.

5. Confirmation
6. Penance
7. Orders
8. Matrimonie
9. Extreme unction

} is no Sacrament.

10. The Sacraments are not to be used, but rightly to be used of us all.

11. All which receive the Sacraments, receive not therewithall the things signified by the Sacraments.

1. Proposition.

*The Sacraments are ordained of Christ, be badges or tokens of our profession, which be Christians.*

The

The proofe from Gods Word.

THe Sacraments are badges or tokens both of Christians and of Christianity.

Of Christians, for by them are visibly discerned, the faithful, from Pagans; and Christians from the Jews, Turks, and all prophane Atheists.

Of Christianity. For, as Circumcision in the old Law was a token how the corrupt, and carnal affections of the mind should be subdued; and that the Lord required not so much an outward of the body, as an inward circumsion of the heart *a*, so Baptism telleth us, that being once dead unto sin, we are to live unto righteousnes, that all we that have been baptized unto Jesus Christ, have been baptized unto his death, &c. and must walk in newnes of life, &c. *b* for we have put on Christ *c*, by Baptism.

*a* Deut. 18. 16. 30. 6. Jer 4. 4. Act. 7. 51. Rom. 12 28. Phil. 3 3. Col. 2. 11.

*b* Rom. 5. 3, &c.

*c* Gal. 3. 26.

And as the Paschal Lamb was to the Jewes a token that the slight of sin should alwaies be fresh in memory; and that it should be celebrated, not with the old Leaven neither in the Leaven of maliciousnes, but with the unleavened bread of sincerity and truth *d*: so the participation of one Loaf, and of one Cup in the Lord his Supper, doth commend unto our consideration a sweet concord; a brotherly unanimity; and a constant continuance in the true worship of God, without favouring of Idolatry in any respect *e*.

*d* 1 Cor. 5. 8.

*e* 1 Cor. 10. 7.

This do the godly in any their Churches, and throughout the world do teach, and testifie *f*.

*f* Confes. Helv. 1. c 29. & 2. ar. 20 Aug. ar. 13. Sax. ar. 12.

*The adversaries unto this truth.*

Ungodly therefore and in a cursed state are they, which equal other things with the Sacraments, to discern Christians from Pagans. So the Jacobites imprint the sign of the Cross on their arms, foreheads, &c. to be known for Christians *a*, which contemn the Sacraments as of none account. So do the Anabaptists *b*.

*a* Magdeburg. eccles. hist. Cen. 12 c. 3.

*b* Bulling. con. Anab. l. 2 c. 4. Althamar. concil. Lo. pag. 10. 191.

There be (saith D. *Saravia*) which hold the Sacraments were to be administred only at the first planting of the Church by the Apostles and Evangelists: but do not appertain unto us in these daies *c*. It was also one of *Matthew*

*c* D. Saravia. def. tra. de diverse gra.

*Hamants* hereſies, that the Sacraments are not neceſſary in the Church of God *d*.

*d* Holinſh. chr. fol. 1299.

Which think the Sacraments are but only civil, and ceremoniall badges of an outward Church: ſuch generally be all Atheiſts and hypocrites, particularly, the Meſſalians *e*, and Family of Love, who think that for obedience ſake to Magiſtrates, the Sacraments are to be received *f*, but are to none effect to the perfect ones in the Family *g*.

*e* Theodor. lib. c. 9. c. 11.

*f* Pattern of the pref. Tem.

*g* Ramſels confeſſ.

## 2. Propoſition.

*The Sacraments be certain ſure witneſſes, and effectual ſigns of Grace, and God his good will towards us.*

### The proofe from Gods Word.

INfinitely doth God declare his unſpeakable, and incomprehenſible good wil to man-ward, yet in theſe daies by none outward things more notably, and effectually, then by the Sacraments: For

Of baptiſm ſaith Chriſt: He that beleeveth, and is baptized, ſhal be ſaved *a*: and *Peter*, Amend your lives, and be baptized every one, &c. for the remiſſion of ſins *b*: and *Paul*, Husbands, love your wives, even as Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie it, and cleanſe it by the waſhing of water through the word, &c. *c*.

*a* Mark 16. 16.

*b* Acts 2. 38.

*c* Eph. 5. 25.

And of the Lords Supper ſaith our Savior Chriſt, touching the Bread, This is my body which is given *d*, and broken for you *e*: and of the Cup: This is my blood of the New Teſtament, that is ſhed for many for the remiſſion of ſins *f*.

*d* Luke 22. 19.

*e* 1 Cor. 11. 24.

*f* Mark 16. 18. Luke 22. 20.

This truth doth the purer Churches of theſe daies every where acknowledge *g*.

*g* Confe. Helv. 1. ar. 20. 22. & 2. c. 19, 20, 21. Bohe. c. 11. 12, 13. Gal. ar. 34, 38. Bel. ar. 33. 35. Auguſt. ar. 9. 13. Witt. ar. 10. 19. Sue. ar. 16. 18.

### *The adverſaries unto this truth.*

Contrary hereunto the Papiſts erroneouſly do hold, that the Sacraments of the new Law do confer grace *ex opere operato a*.

*a* Conci. Trid. ſeſſ. 7. can. 8.

The Sacraments of the Old and New Teſtament in this do differ, for that the Sacraments of the Old Teſtament did only ſhadow forth ſalvation, but the Sacraments of the New

New did confer and work salvation *b*, and do justifie (not only signifie God his good wil towards us) by reason of the work done, which is the outward Sacraments *c*.

*b* Concil. Flor.
*c* Bonavent. l. 4. dist. 1. que. 5. Gab. Biel. l. 4. dist. 1. p. 3.

### 3. Propositiō.

*By the Sacraments God doth quicken, strengthen, and confirm our faith in him.*

#### The proof from Gods Word.

BE baptized every one of you in the Name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the holy Ghost, saith S. *Peter a*.

*a* Acts 2. 38.

Christ gave himselfe for the Church that he might sanctifie it, and cleanse it by the washing of water through the Word *b*.

*b* Eph. 5. 25, 26

The cup of blessing which we bless, is it not the cōmunion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ, saith *S. Paul c*.

*c* 1 Cor. 10. 19.

The same is affirmed by the reformed Churches *d*.

*d* Conf. Helv. 1 ar. 21. & 2. c. 10, 20, 21. ar. 6. Bohem. c. 11. 12. Gal. ar. 34. Belg. ar. 33. 34 Aug. ar. 13. Saxon. ar. 13. Sue. c. 19.

Howbeit this faith is not necessarily tied unto the visible signs and Sacraments. For.

Without the Sacraments many have lived, and died, who pleased God, and are, no doubt, saved, either in respect of their own faith (as we are to think of all the godly, both men who were born, and died afore the institution of Circumcision in the wilderness, and in the time of grace, &c. yet by some extremitie, could not receive the seal of the covenant) and women, who afore and under the Law for many years, were partakers of no Sacrament, and never of one Sacrament, or that they be heirs of the promise.

Some have faith: for they receive any of the Sacraments.

So had *Abrahame*, the Jews, unto whom *Peter* preached *e* the Samaritans *g* the Church *h*, *Cornelius* the Centurion: & have the godly of discretiō wheresoever not yet baptized *i*.

*e* Rom. 4. 9, 10.
*f* Acts 2. 41.
*g* Acts 8. 12.
*h* Acts 8. 37.
*i* Acts 10. 42.

Some neither afore, nor at the instant, nor yet afterward, though daily they receive the Sacraments, wil have faith; such are like to *Judas k*, *Ananias* and *Sapphira l*, *Simon Magus m*,

*k* Joh 12. 26.
*l* Acts 5.

*gus* m, the old *Israelites* n, and the wicked *Corinthians* o.

In some the *Sacraments* do effectually work in process of time, by the help of Gods word read or preached, which engendreth faith p, such is the estate principally of Infants elected unto life and salvation, and increasing in years.

*The adversaries unto this truth.*

Therefore do they err, which teach or hold, that

They never go to heaven, which die without the seals of the Covenant: so think the Papists of infants which die unbaptized a.

They are damned (though they receive the *Sacraments*) that will not receive them, after the received and appointed manner of the Church of Rome b.

There is no way of salvation but by faith c, hereby excluding infinite souls from the kingdome of heaven, which depart from this world before they do beleeve.

None beleeve but such as are baptized, say the Papists d, as hear the Word of God preached, say the Puritans e.

The *Sacraments* give grace *ex opere operato* f, and bring faith *ex opere operato* g.

The *Sacrament* of Baptism, is the cause of the salvation of Infants h.

m Acts 1.13
n 1 Cor. 10.5.
o 1 Cor. 11.37.
p Rom. 10.14.

a Javel. Phil. Contract. 4. de felicit. Chr. c. 3 & Tigner. institut. Theol. c. 16. sect. 4, &c. Spec. peregr. quæst. dec. 1. c. 3. q 5.
b Concil. Tri. sess. 7. c. 13.
c Lear. disc.
d Test. Rhem. an Gal. 5. 27
e Lear. disc. p. 3
f Test. Rhem. an. mar. p. 357
g Ibid. an. mar. p. 391.
h Ibid. an. 1. Pet. v. 21.

## 4. Proposition.

*Christ hath ordained but two Sacraments in his Gospel.*

### The proof from Gods Word.

A *Sacrament* according to the etymology of the word (as the *Schoolmen* do write) is a sign of an holy thing, which being true, then have there been, and stil are, by so many above either two, or seven Sacraments, as there be, and have been above two or seven things, which are signs of sacred and holy things.

But according to the nature thereof, a Sacrament is a covenant of God his favor to man-ward, confirmed by some outward sign, or Seal instituted by himself: which also hath been sometimes special either to some men, and that extraordinarily

ordinarily by things natural ſometimes, as the tree of Life was to *Adam a*, and the Rainbow to *Noahb*; & ſometimes by things ſupernatural, as the ſmoking furnace was to *Abraham c* the Fleece of wool to *Gedeon d*, and the Dial to *Ezechiah e*; or to ſome Nation, as the Sacrifices, Circumciſion, and the Paſchal Lamb was to the Jewes.

a Gen. 3.3.
b Gen. 9.9,13.
c Gen. 15.17, 18.
d Judg 6.37.
e 2 King. 20.7, Iſa. 38. 8.

And ſometimes general to the whole Church Militant, and ordinary, as in the time of the Goſpel. And then a Sacrament is defined to be a ceremony ordained immediatly by Chriſt himſelf, who by ſome earthly, and outward element, doth promiſe everlaſting favor and felicity to ſuch, as with true faith and repentance, do receive the ſame. And ſuch Sacraments in the New Teſtament we find only to be Baptiſme *f*, and the Lords Supper *g*.

f Mat. 18.19. Mark 16. 16. John 3. 5. Acts 2. 38.
g Luke 22. 19. John 6. 35. 1 Cor. 11. 24.

This is the judgement alſo of the Churches Proteſtant *h*.

*The Errors and adverſaries unto this truth.*

h Conf. Helv. 1 ar. 20. & 2. c. 19 Baſil. ar. 5. ſect. 2. Gal. ar. 53. Belg. ar. 33. Saxon ar. 12, Suev. ar. 16.

In a contrary opinion are divers, and namely,

The Jewes and Turks: for they denie all the Sacraments of the Church, as we do hold them.

The Eutychites, who ſay that praier only, and not the Sacraments are to be uſed *a*.

a Theodorer,

The Schwenkfeldians, who contemn not only the word preached, but the Sacraments alſo, as ſuperfluous, depending wholly upon revelations.

The Baniſterians, who think there wil be a time, and that in this world, when we ſhal need no Sacraments *b*.

b Unfold of untruths.

The Papiſts, who publiſh

That we leave out no leſs then ſix of the ſeven Sacraments *c*.

c Howlet reaſ. 7.

How there be ſeven Sacraments of the New Teſtament *d*.

d Catech. Caniſ. Vaux.

That he is accurſed that ſhal ſay there be either more, or fewer then ſeven Sacraments: or that any of them is not verily, and properly a Sacrament; or that they be not all ſeven inſtituted of Chriſt himſelf *e*.

e Teſt. Rhem. an. Jam. 4.24. Concil. Trid. ſeſſ. cap. 1.

That there are ſeven Sacraments, whereof two are voluntary, & at the diſcretion of men to be taken, or not, as Matrimony and holy Orders; and five are neceſſary & muſt be taken; and of theſe five, three, to wit, Baptiſm, Confirmation,

and Orders, are but once to be taken, because they imprint an indeleble Character in the soul of the receivers: and four be reiterable, and may often be received, as the *Sacrament* Eucharistical, Matrimony, Penance, and extreme Unction, because at their first ministration, they leave in the soul no indeleble Character *f*.

*f* Stella Clericorum.

### 5. Proposition.

*Confirmation is no Sacrament.*

TOuching Confirmation, the sentence and judgement of the true Church is that rightly used, as it was in the Primitive Church, it is no sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancy had received the *Sacrament* of Baptism, and were then, being of good discretion, able to yield an account of their belief, and to testifie with their own mouths, what their sureties in their names had promised at their Baptism: which confession being made, and a promise of perseverance in the Faith by them given, the Bishop by sound doctrin gave advice, and godly exhortations, confirmed them in that good profession: and laying his hands upon them, praied for the encrease of Gods gifts and graces in their minds.

The Popish Confirmation all Churches of God with us utterly do dislike, as no *Sacrament* at all, instituted by Christ *a*.

*a* Conf. Saxon. ar. 16. Wittem. c. 11.

*Errors and adversaries unto this truth.*

See the Prop. immediatly precedent.

Contrariwise the *Synagogue* of Rome teacheth, that Confirmation is a *Sacrament*, whereby the grace that was given in Baptism, is confirmed, and made strong by the seven gifts of the holy Ghost.

Of which their Confirmation they give us four things principally to observe, *viz.*

1. The substance, or matter, which is holy *Chrisme confect* (as they say) and made of Oile olive, and Balm consecrated by a Bishop.

2. The form and manner of ministring the same, consisting

sting of the words of the Bishop, which are, I sign thee with the sign of the Crosse, and confirm thee with the Chrisme of salvation, in the name of the Father, &c. and of the actions both of a Godfather or Godmother, already confirmed, holding up the child to the Bishop, and of the Bishop, crossing him which is to be confirmed on the forehead, with oil, and next, striking the party confirmed on the ear. Canis. ch. chap. 4.

3. The minister who must be a Bishop, and none inferior Minister *a*.

4. The effect or effects rather. For by Confirmation they say, that

Sins are pardoned and remitted.

The grace of Baptism is made perfect.

Such become men in Christ, who afore were children.

Grace is given boldly to confess the name of Christ, and all things belonging to a Christian man.

The holy Ghost is given to the ful,

And perfect strength of the mind is attained.

*a Nunquam erit Christianus, nisi, in Confirmatione Episcopali fuerit confirmatus.* De consecra. dist. 5. cap. & Jejuni.

But in so teaching dangerous and very damnable doctrin do they deliver. For

It is an error that confirmation is a Sacrament: because it hath no institution frō God, which is necessary to all & every sacrament, inasmuch as a sacrament cannot be ordain'd but by God only, even as the Papists themselves do confess *b*.

*b* Catech. Trid. tit. de Confir.

To say that Popish confirmation is grounded upon Gods word, is to speak foul untruths. For in the Scripture there is mention made of the matter, that it must be Chrisme, and that made of oil olive, and Balm, and the same consecrated of a Bishop; nor of the form, that either a Bishop must sign the party to be baptized with the sign of the Cross; or that a Godfather, &c. must be thereat; nor of the Minister, that of necessity he must be a Bishop that is to confirm: nor of the effects, that thereby sins are pardoned and released, and Baptism consummated and made perfect.

It is an error to say, there is any other ointment given to the strengthning of the Church Militant, besides the Holy Ghost, *Jer.* 2. 27.

It is an error to maintain that any Bishop can give heavenly graces to any creature.

It

It is an error to aſcribe ſalvation unto Chriſme, and not only unto Chriſt.

It ſavoureth of Donatiſm, to meaſure the dignity of the Sacraments, by the worthineſs of the Miniſters.

It is an error to ſay, that men cannot be perfect Chriſtians, without Popiſh Confirmation.

It is an error, that by confirmation the holy Ghoſt is given to the ful.

## 6. Propoſition.

*Penance is no Sacrament.*

TOuching penance, the Papiſts do publiſh four things to be noted, whereof none of them is truly grounded upon the Word of God.

Caniſ. Catec. cap. 4. Catec. Trid. de pœn.

Firſt, the matter, which they do ſay is partly the actions of the perſon penitent, which are ſufficient contrition of his heart: perfect confeſſion of all his ſins, and that in particular, with all the circumſtances, as of time, place, &c. and ſatisfaction by deeds, which maketh an amends for all his offences: and partly the abſolution of the Prieſt.

Secondly, the Form, which in the Prieſt is the words of Abſolution, which he uttereth over the ſinner: in the perſon penitent, it is his kneeling down at the Prieſts feet; his making the ſign of the Croſs upon his breaſt; and his ſaying, Benedicite to his ghoſtly father. The Prieſt (ſay they) beareth the perſon of God, and is the lawful Judge over the penitent; and may both abſolve from the guilt of ſin, and inflict a puniſhment, according to the offence.

Thirdly, the miniſter, who ordinarily is the Curat of every Pariſh; but extraordinarily, and in the time of great neceſſity, or by licence, is any Prieſt. And yet ſome ſins are ſo grievous, as none may abſolve but either the Biſhop, or his Penitentiary, as the crime of Inceſt, breaking of vowes, Church-robbing, Hereſie, Adultery: and ſome again none remit or pardon, but the Pope only, or his Legat, as burning of Churches: violent ſtriking a Prieſt; counterfeiting of the Popes Buls, &c.

Fourthly,

Fourthly, and last of all, the effect. Hereby they say, the penitent sinner is purged, absolved, and made as clean from all sin, as when he was newly baptized, and besides, enriched with spiritual gifts and graces.

The consideration hereof hath moved, besides the Church of England, all other Churches reformed, to shew their detestation of this new Sacrament, as having no warrant from Gods Word *a*.

*a* Conf. Helv. 1. c. 14. 19. Bohe. c. 4. Aug. ar. 3. 11. 12. Saxon. ar. 16, 17. Wit. ar 13. 15. Sue. 28.

The blasphemies are outragious, and the errors many, and monstrous, comprized in this doctrin of Popish penance. For neither can the matter of this their Sacrament, nor the form, nor the minister, nor the effect be drawn from the Word of God.

They say penance is a Sacrament, and yet can shew no element it hath to make it a Sacrament.

Their Contrition is against the truth: For no man is, or can be sufficiently contrite for his sins.

To confess all sins, and that one after another, with all circumstances unto a Priest, as it is impossible; so it is never enjoined by God, nor hath ever been practised by any of Gods Saints.

That any man in any measure, can satisfie for his sins, it is blasphemy to say, and against the merits of Christ. And yet do the Papists teach it, as also that one man may satisfie for another.

Test Rhem. in Colos. 1. 26.

An untruth is it, that any Priest, Bishop or Pope, hath power at his wil to forgive sins; or can enjoin any punishment that can make an amends unto God for the least offence.

If penance purge men, and make men clean from all sin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatists and Pelagians.

* Vaux. catec. c. 4. catec. Tri. de cœnit. Test. Rhem. annot. Mat. 12. 31. Hilsquarteon. 13. reas. p. 65. Pel. de Soto, meth. confess par. 4. p. 156. a.

The doctrin of the Papists, that such persons as willingly depart out of this world without their Shrift, are damn'd, is damnable doctrine, and to be eschewed: and yet it is dispersed every where in their books *.

7. Proposition.

*Orders is no Sacrament.*

THe Churches of England, and of other places reformed, do acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a *Sacrament*, none but disordered Papists will say: and yet they observe no order in speaking of the same. For among them,

Canis. Catec. Some do make seven orders: whereof some they cal inferior, and some superior: the inferior be the orders first of Porters, whose office is to keep the door: to expel the wicked, and to let in the faithful: next, Exorcists, or Conjurers, which have power to expel the devils: thirdly, Lectors or Readers, who are to read Lessons & books in the Church: and fourthly, Acolytes, or Candlebearers, whose office is to bear Cruets to the Altar, with wine and water, and to carry about Candles and Tapers.

The superior is the order of *Subdeacons*, Deacons, and of Priests. The *Subdeacons* are to read the Epistle or *Service*-time, to prepare necessaries for the ministration; and to assist the Priest in ministration. The Deacons duty is to read the Gospel, and also to assist the Priest in ministration. The Priest his part, & office is, to minister *Sacraments*, that is to say, Baptism, Penance, the Eucharist, and to sacrifice for the quick and the dead, Anoiling of the sick, and Matrimony.

Others numbring the seven *Sacraments*, do quite overpass in silence, the *Sacrament* of Order, & in place thereof mention the *Sacrament* of Priesthood, as *Pau.* of Bishopdome, as *Hugo* the Cardinal, or Archbishopdome, as *W. Paris.*

d Lib. dist. 24. cap. 1. e Ter. Rhem. annot. mar. p. 572. f Ibid. annot. Luke 22. 19.

These seven Orders, say some Papists, as *Lombard d*, are seven Sacraments: which added to the other six, make 13. Sacraments: and are from Christ, and his Apostles time *e*, yea were instituted even by Christ himself *f*.

Which their assertions are besides the Word of God. For in the holy Scripture,

Where can it be seen that either orders, as some can make one, or seven Sacraments, or Priesthood, as others think, is a Sacrament? what element hath it? what form? what promise? what institution from Christ?

Where

Where can any of those hideous titles of *Porter*, Exorcist, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselves do write, that all inferior orders are not grounded upon Scripture, but some of them come by tradition *g*. And *Peter Lombard* saith plainly, that five of the seven Orders neither can be read in the Word of God: nor yet were heard of in the Primitive Church *h*.

*g* Majoran. clyp. milit. eccles. lib. 1. c. 9.
*h* Lomb. lib. 4. dist. 24.

Where is it appointed to the Ministers of the New Testament, only to minister Sacraments? or to minister moe then two, *viz.* Baptism and the Lords Supper?

By what one place of Scripture have Priests authority to offer sacrifice, and that for the quick and the dead also?

Where without extreme blasphemy can they shew that our Savior Christ was a Porter, an Exorcist, an Acolyte, &c. and not alwaies in his Church, a King, a Prophet, & a Priest?

## 8. Proposition.

### *Matrimony is no Sacrament.*

MAtrimony is a state of life, holy, and honorable among all men *a*. Hobeit, to say that the same is a Sacrament instituted, and that by Christ, as the Papists do *b*, we cannot be induced, and that for divers reasons.

*a* Heb. 13. 4.
*b* Conc. Trid. Sess. 7. cap. 1. Test. Rhem. annot. Ephes. 5. 32. Catech. Vasq. Canis.

For marriage, or the wedded state, was never commanded by God to be taken for a Sacrament.

Again, it hath neither outward element; nor prescribed form, or promise of salvation, as a Sacrament should, and Baptism, and the Lords Supper have.

*c* Gen. 24. Mat. 19. 4, 5, 6.

Besides, Matrimony may be entred into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the Sacraments, if we may come by them.

*d* Conf. Helv. 1. ar. 20. 39. & 2. c. 19. 29. Basil. ar. 5. Bohe. c. 9. Gal. ar. 24. 35 Belg. ar. 33 Aug. ar. 25 6. Saxon. art. 12. 18 Wittem. c. 21. 26. Sue. c. 12. 15.

Moreover, Matrimony was ordained even by God himself in the time of mans innocency *c*, but the Sacraments of the New Testament were instituted by Christ.

Finally, it was no Sacrament to the Fathers afore and in the time of the Law; and therefore is no Sacrament to us.

Hereunto subscribe the Churches of God elsewhere *d*, all

of us opposing our selves against the manifold adversaries of this truth: whereof

*e* D. Heron. advers. Virgil.
*f* c. 1. Epiphan.
*g* Tertul. contra Marc. lib. 4.
*h* Epiphan.
*i* Euseb.
*k* D. August. de hæres.
*l* Ibid. August.
*m* Epiphan.
*n* D. August. in hæres.
*o* D. Origen. in hom. 19.
*p* Tertul. lib. de monog.
*q* Test. Rhem. annot. 1 Tim. 3. 2. See more afterward, artic. 32, 1 Pet. Lombard, l. 4. dist. 42. By spiritual kindred which is between the party that is baptized, or confirmed, and his Godfathers, and Godmothers, and also between the Godfather, or Godmother, & the parents of the child baptized, or confirmed (matrimony may not be either contracted or continued)

Some have too highly conceived of the wedded state; such are the Papists, when they wil have it to be a *Sacrament*, as hath been said; and such were the Vigilantian Bishops, who would take no men into the Clergy, except they would be married first *e*.

Others again too basely, and badly think of Matrimony, defending (some of them) how it is not meet that any man or woman should marry at all; such were the Gnosticks *f*, Marcionites *g*, the Tatians *h*, the Montanists *i*, the Manichees *k*, the Hierarcites *l*, and the Apostolikes *m*.

That any man or woman should twice marry, the husband or wife being dead; of this mind were the Catharans *n*, Origen *o*, and Tertullian *p*.

That some kind of persons should never marry, as namely, those which have taken holy Orders *q*, or be of spiritual kindred *r*; these errors the Papists do hold.

Lastly, that any persons should not be married but by popish Priests; thinking all those men and women not lawfully married, which are coupled together by Protestant ministers: and therefore have new married such persons. So did the Papists both in the Low Countries *s*, and in *France t*.

*r* Canis. catec. c. 4. *s* Supplic. of the Prince of Orange unto King Philip. *t* Calv. epist. fol. 266. and Chron. of France.

## 2. Proposition.

### *Extreme Unction is no Sacrament.*

The Papists do take Anoiling of the sick (which they cal extreme Unction) for a Sacrament, whereof (as they write) The matter is oil hallowed by a Bishop; wherewith the sick person is anoiled upon the eies, Ears, Mouth, Nose, Hands, and Feet.

The form of the words, which the Priest speaketh, when he doth annoint the sick person in the foresaid place, is, saying:

ing: By this oil God forgive thee thy ſins, which thou haſt committed by thine Eies, Noſe, Ears, and Mouth, by thine Hands and by thy Feet: all the Angels, Archangels, Patriarchs, Prophets, Apoſtles, Evangeliſts, Martyrs, Confeſſors, Virgins, Widdowes, Infants heal thee.

The Miniſter thereof uſually is a Prieſt; but may be any other Chriſtian.

The effect of anoiling is to purge, and put away veniall ſins, committed by miſ-ſpending of our ſenſes; as alſo ſins forgotten.

In this Antichriſtian doctrin many errors be contained. For,

In reſpect of the matter, the Papiſts make of a greaſie matter, a ſpiritual ointment; whereas there is none ointment ſpiritual but the holy Ghoſt.

In reſpect of the form, the only propitiator, and mediator between God ad Man, Chriſt Jeſus is blaſphemed; and the merit and power of his death, aſcribed unto greaſie oil. Beſides, Chriſt is not acknowledged for the only Saviour of mankind, and Phyſician of our ſouls; but other Phyſicians be called upon beſides him.

In reſpect of the Miniſter, they hold how any man hath power to forgive ſins, which belongeth unto God alone: alſo, that other men, yea women (and not the Miniſters of the Word only) may be the Miniſters of the Sacraments.

In reſpect of the effect, they teach us (which is utterly untrue) that neither all ſins be mortal; nor that Chriſt hath cleanſed ſuch as be his, from all their ſins, by his precious blood.

## 10. Propoſition.

*The Sacraments are not to be abuſed, but rightly to be uſed of us all.*

### The proof from Gods Word.

IN the Word of God the right uſe of the Sacraments, and the ends of their inſtitution are evidently ſet down. For

Concerning Baptism, Christ saith, Teach all Nations, baptizing them, &c *a*. He that shall beleeve, and be baptized, shall be saved *b*.

Touching the Lords Supper, saith our *Savior*, of the Bread, Take eat, &c. and of the Cup, Drink ye all of it *c*: and *S. Paul*, The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ *d*?

This truth do the Churches reformed by their Confessions subscribe unto *e*.

*The Errors and adversaries unto this truth.*

Then greatly do they sin, who either do not use the *Sacraments* at all, as do the *Scwenkfeldians* *a*, or minister the but unto whom they list: so is Baptism of the *Servetians* *b*, and Anabaptists *c*, ministred only unto elder persons, and denied unto Infants, and so is the same *Sacrament* of the *Marcionites* ministred unto single persons, but denied unto married folks *d*: or do abuse them.

So abused is baptism by them who baptize things without reason, yea sometimes without life or sense: so have the Papists baptized both Bels and Babels, as the great Bel of *S. John de Laterean* at Rome, by Pope *John* the 14, who named it *John*, after his own name *e*, and the great Bel of Christs Church in *Oxford*, which D. *Tresham* the Vicechancellor, named *Mary*: Babels, as the Duke of *Alva* chief *Standard*, which he used in the Low Countries, was baptized by *Pius Quintus* An. 1568. and called *Margaret* by the said Pope *f*, & so the Cataphrygians baptized the dead bodies of men *g*.

Again, Baptisme was abused by the Marcionites, when they baptized the living for the dead *i*, also by the Novatians *k*, and Papists *l*, when they rebaptized Infants afore baptized, as they termed them, by Heretikes.

And so abused was the Lords Supper by certain Heretikes, condemned in a Councel at Carthage, whose manner was to thrust the *Sacrament* into the mouths of dead men *m*, and is by the Papists, whose guise is to use it magically, as a salve against bodily sickness and adversity: also to carry the same about pompously & superstitiously in the open streets, to be adored of the beholders.

11. Pro-

*c* Mar.16. 26, 27.
*d* 1 Cor.10.16.
*e* Conf.Helv. 1.ar.22.& 2.c. 20. & 2.c. 20, 21. Bohem. c. 11, 13. Gal.ar. 35. 38. Bel.ar. 34.35. Aug. ar.2.9. Sax.ar. 13. 15. Witt. c.10;19. Suev. c. 13. 18.
*a* See in this art. prop.1.
*b* Calv. epi. pl. 118.
*c* Sleidan, commen. l. 9.
*d* Tert. contra Marci.l.1.& 4
*e* Cypr. Valera of the Pope, &c. p. 55.
*f* D. Humf. in vita Juel. p.81.
*g* D. Morison. de depra. Rel. Orig. pag. 24.
*b* Philastrius.
*i* Tert. contra. Mar. lib.4.
*k* D.Cypr. ad Julian.
*l* Sue.ar.23. prop.3.
*m* Conc. Carthag.3. can.6.
*n* Art of the peace between Spain and Eng.ar.1.1604 ar.2. concer.a moder. See more in the Art of Bap. the L. Supper also, ar.28.prop.5.

## 11. Proposition.

*All which receive the Sacraments, receive not therewithall the things signified by the Sacraments.*

### The proof from Gods Word.

WE read in the holy Scriptures, that Some persons do receive the Sacraments, & the things signified by the Sacraments, which are the remission of sins & other spiritual graces from God: and so received was the Sacrament of Baptism, of *Cornelius* *a*, & the Lords Supper, of the good Disciples *b*, and the godly Corinthians *c*.

Some again receive the Sacraments, but not the things by them signified: so received was Baptism of *Simon Magus* *d*, and the Lords Supper of *Judas* *e*, and so receive the Atheists, Libertins, and impenitent persons *f*.

And some receive not the Sacraments at all, and yet are partakers of the things by the Sacraments signified: such a communicant was the Thief upon the Crosse *g*.

This maketh us to conceive wel both of those men, and women, which would, and yet cannot communicate in the publike and Christian assemblies; and of the children of Christian parents, which depart this world unbaptized.

Furthermore it is apparent, how

Salvation is promised to such as are baptised, yet not simply in respect of their Baptism, but is they do beleeve *b*.

Again, *S. Paul* saith, whosoever shall eat the bread, or drink the Cup of the Lord

Unworthily, shall be guilty of the body and blood of Christ *i*.

And this the purer Churches every where do acknowledge *k*,

*The adversaries unto this truth.*

The Papists therefore be in a wrong opinion, which deliver, that,

The *Sacraments* are not only *Seals*, but also causes of grace *l*, and

*a* Acts 10. 47.
*b* Mark 1 8. 26, &c.
*c* John 13. 22.
*d* Acts 8. 13.
*e* John 13. 26.
*f* 1 Cor. 11, 17, &c.
*g* Luke 23. 43, 44.
*b* Mar. 16. 16.
*i* 1 Cor. 11, 27.
*k* Confes. Hel. 1. ar. 10. and. 2. c. 19, 21. Basil. ar. 3. 6. Bohem. c. 11. 13. Gal. ar. 24. 36, 37. Bel. ar. 33 35. Aug. in 13. 3. Saxon. ar. 13. 24. Wir. c. 10. Sue. c. 27.
*l* Tert. Rhem. an. 1. Pet. 3. 21

The

The Sacraments do give grace, even becauſe they be delivered and received *ex opere operato* b.

Ibid. annot. marg. p. 357.

## 26. Article.

### Of the unworthineſs of the Miniſters, which hinder not the effects of the Sacraments.

*Although in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chiefe authority in the miniſtration of the Word, and Sacraments: yet forasmuch as they doe not the ſame in their own name, but in Chriſts, and do miniſter by his commiſſion, and authority, we may uſe their miniſtry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Chriſts ordinance taken away by their wickedneſs, nor the Grace of Gods gifts diminiſhed from ſuch as by faith and rightly do receive the Sacraments miniſtred unto them, which are effectuall, becauſe of Chriſts inſtitution, and promiſe, although they be miniſtred by evil men.*

*Nevertheleſs it appertaineth to the diſcipline of the Church, that enquiry be made of evill miniſters: and that they be accuſed by thoſe that have knowledge of their offences, and finally, being found guilty, by juſt judgement be depoſed.*

*The Propoſitions.*

1. The effect of the Word, and Sacraments, is not hindred by the badneſs of Miniſters.

2. Evil Miniſters are to be ſearched out, convicted, and depoſed, but orderly, and by the diſcipline of the Church.

1. Propoſition.

*The effect of the Word, and the Sacraments, is not hindred by the badneſs of miniſters.*

The

The proofe from Gods Word.

OF the ministers ecclesiastical the Church is to conceive neither too sinisterly, as though their unworthinesse could make the Word and Sacraments the less effectual to such as worthily do hear, and receive them: nor on the other side too highly, as if the dignity of their calling were cause good enough, that what they do, or say *ex opere operato*, take happy effects.

These things frō the Scriptures are manifest, which teach us, that wicked ministers even the Scribes and Pharisees sitting in *Moses* chair *a*, and preaching Christ, though through envy, strife, and contention *b*, are to be heard; & many administer the Sacraments; as did the Ordinary Priests among the Jewes, whereof very many, both afore, and after that our Saviour came into the world, were most wicked men: and the best are but the Ministers of God *c*, and Gods laborers *d*.

Also the purer Churches bear witnes hereunto *e*.

Neither is he (whosoever) that planteth any thing, neither he that watereth, but God that giveth the encrease, saith Saint *Paul f*. And a sign of a good spirit is it, to regard not so much who speaketh, or ministreth, or what is uttered, and offered from God.

*a* Mat. 23. 1.
*b* Phil. 1. 15.
*c* 1 Cor. 4. 1.
*d* 1 Cor. 3. 9.
*e* Confe Helv. 1. ar. 15. 20, 22. Hel. 2. 1. 18, 21. Bohe. c. 11. 12. Gal. ar. 3. 35. Aug. ar. 8. Sax. ar. 11. 13. Wir. ar. 31. Sue. ar. 13.
*f* 1 Cor. 3. 7.

*Errors and adversaries unto this truth.*

The due consideration of the premises will both settle us the more firmly in the truth; and make us the more carefully to abhor all adversaries thereof, as in old time were the Donatists, and the Petilians, who taught, that the Sacraments are holy, when they be administred by holy men, but not else *a*: also the Apostolikes, or Henricians, who had a fancy he was no Bishop, which was a wicked man *b*.

Among the Fathers also, *Cyprian*, and *Origen* were not found in this point. For *Cyprian* published, that no minister could rightly baptize, who was not himself endued with the holy Ghost *c*: he further delivered, that whosoever do communicate with a wicked minister, do sin *d*.

*a* D. August. in Psa. 100. & 32. Idem contra Petil. l. 1. c. 4.
*b* Magdeburg. eccles. hist. Cant. 12. cap. 5. fol 844.
*c* D. Cyprian, epist. lib. 1. ad Mag. ep. 6.
*d* Ibid. ep. 4.

*Origen* held, that in vain did any minister either bind or loose, who was himself bound with the chains of sin and wickednes *e*.

*e* D Orig. in Math. tract. 1.

Such adversaries in our time be the Anabaptists, the Family of Love, the disciplinarians (usually termed Puritans;) Sabbatarians; the Brownists, and Papists. For

*f* Wilk. against the Fa. ar. 14. p 66.

The Anabaptists wil not have the people to use the ministry of evil ministers: and think the service of wicked Ministers unprofitable, and not effectual: affirming that no man who is himself faulty, can preach the truth to others.

*g* H. N. evang. c. 23. 6. 1.

The Family of Love do say, that no man can minister the upright service, or ceremonies of Christ, but the regenerate *g*, also that wicked men cannot teach the truth *h*.

*h* Fam. 1. epist. to M. Rogers.

The disciplinarian Puritans do bring all ministers which cannot preach, and their services into detestation. For their doctrin is, that

*i* Lear. disc. p. 62.

Where there is no Preacher, there ought to be no minister of the Sacraments *i*.

*k* T. C 1. 6. p. 104.

None must minister the Sacraments which do not preach *k*.

*l* Ber. de Loquereas of the Church, c. 10.

The Sacrament is not a Sacrament, if it be not joined to the Word of God preached *l*.

*m* Lear. disc.

It is a fact illedge, to separate the ministration of the word preached, from the Sacraments *m*.

Of these mens opinions be the Sabbatarians among us. For their doctrin is to the common people, that unlesse they leave their unpreaching ministers every Sabbath day, & go to some place where the word is preached, they do prophane the Sabbath, & subject themselves unto the curse of God *n*.

*n* D. B. doc. of the Sab. 2. book. p. 173.

So the Brownists, No man is to communicate (say they) where there is a blind, or dumb ministry *o*.

*o* R. H. on Psal. 122.

The Papists do crosse this truth, but after another sort: For

Pope *Hildebrand* decreed and commanded, that no man should hear Mass from the mouth of a Priest, which hath a wife *p*.

*p* B. Jewel. on Ag. 1. for.

The Rhemists do publish *q*, how

*q* Test. Rhem. annot. tit. 3. 10.

The Sermons of heretikes (and so term they all Protestant

testant Ministers must not be heard, though they preach the truth. Their praiers and Sacraments are not acceptable to God, but are the howling of wolves. *r* Ibid. an. Mar. 3. 13.

## 2. Proposition.

*Evil ministers are to be searched out, convicted, and deposed, but orderly, and by the discipline of the Church.*

THe wicked and evil ministers must not alwaies be endured in the Church of God. For they are the evil and unprofitable servants *a*, the eies which do offend *b*, the unsavory salt *c*, which are carefully to be seen unto; and if admonitions wil not serve, deposed: yet orderly, and by the discipline of the Church. For that God which appointed a government for the civil state, hath also given authority unto his Church to punish offenders, according to the quality of their transgressions. And so may we read in the Word of God.

*a* Mat. 25. 26.
*b* Mat. 18. 19.
*c* Mar. 5. 13.

Let the Church saith our Saviour *d*.

*d* Mat. 18. 17.

Let such a one by the power of our Lord Jesus Christ, be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus, saith Saint *Paul e*.

So the neighbor Churches *f*.

*f* Helv. 2. c. 18. Bohe. 2. c. 18.

*The adversaries unto this truth.*

Then deceived and out of the way, are the Brownists, and Barrowists, which are of mind, that ar. 11, Suev. ar. 35.

Private persons in themselves have authority to depose unmeet ministers; and to punish malefactors *a*.

*a* R. H. in Psal. 121. p. 117.

Every particular member of a Church in himselfe hath power to examine the manner of administring the Sacraments, &c. to call men unto repentance, &c. *b*, to reprove the faults of the Church, and to forsake that Church, which wil not reform her faults upon any private admonition *c*.

*b* Bar. disco. p. 96.
*c* Giff. rep. unto Bar. and Gr. in the end of the life, and Bred. detect. p. 122.

For want of the due execution of discipline against persons offending, and malefactors *d*, both women may leave their husbands (as some have done) & husbands their wives, and go where it is in force. See more in Art. 35. Prop. 1.

*d* Brown tract. mean,

# 27. Article.

## Of Baptiſm.

1 *Baptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from other that be not Chriſtned, but, it is alſo a ſign of regeneration, or new birth, whereby as by an inſtrument, they that receive Baptiſme rightly, are grafted into the Church, the promiſes of the forgeveneſs of ſin, and of our adoption to the Sons of God, by the holy Ghoſt, are viſibly ſigned and ſealed: Faith is confirmed, and grace encreaſed by vertue of praier unto God.*

3 *The Baptiſm of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.*

*The Propoſitions.*

1. Baptiſm is a ſign of Profeſſion, and mark of difference whereby Chriſtians are diſcerned from other men, that be no Chriſtians.

2. Baptiſm is a ſign or ſeal of the Regeneration, or new birth of Chriſtians.

3. Infants, and young children, by the Word of God, are to be baptized.

### 1. Propoſition.

*Baptiſm is a ſign of Profeſſion, & mark of difference whereby Chriſtiãs are diſcern'd frõ other men, that be no Chriſtians.*

### The proof from Gods Word.

HOw the Sacraments are tokens: and therefore that Baptiſm is a ſign of the true Church; which be Chriſtians,

ans, it is apparent from Gods Word in the fift proposition of the nineteenth Article afore going; and the same do the Churches of God acknowledge *a*.

*The Errors and adversaries unto this truth b.*

This declareth us to be found Christians, and

Not Nazarens, who were with the Jewes circumcised, and baptized with Christians, and so (as *Hierom* writeth of them) were neither Jewes, nor Christians *a*.

Not Manichæans, which baptize not any *b*.

Not false Christians *c*, or Marcionites *d*, which did baptize the living for the dead. Which Marcionites also denied Baptism unto all married persons, and baptized none but persons single, virgins, widdowes, and women divorced from their husbands *e*.

Not Origenists, who maintain a Baptism by fire; as also that after the resurrection of our bodies, we shal have need of Baptism *f*.

Not of *Matthew Hamants* opinion (that Norfolk Heretike) which stood in it to the death, that Baptism is not necessary in the Church *g*.

Not Anabaptists, which number Baptism among things indifferent, and so to be used, or refused, at our discretion *b*.

Not Familists, which say there is no true Baptism, but only among themselves *i*.

Not Papists, who both baptize Bels, and Babels, as afore hath been shewed, art. 25. prop. 10. and also make the vow, and profession of the Monachal, or life of a Monk, as good a token of Christians, as Baptism *k*.

*a* Conf. Helv. 1. ar. 20. & 2. c. 19, 20. Basi. ar. 5. sec. 2. Gal. ar. 35. Belg. ar. 24 August. art. 13. Saxon. ar. 12.

*a* D. Heron. in epist. ad Aug. de hæres.

*b* D. August.

*c* 1 Cor. 15.

*d* Tertul. contra Mar. lib. 4.

*e* Tertul. ibid.

*f* Origen. in Luk. hom. 14.

*g* Holinsh. chr. fol. 1299.

*b* Bullin. contra Anabap. lib. 2. cap. 1.

*i* H. N. 1. exhor. cap. 7.

*k* T. Aquinas 1. 21. de ingre. relig. p. 119.

2. Proposition.

*Baptism is a sign or seal of the Regeneration, or new birth of Christians.*

The proof from Gods Word.

BAptism, of S. *Paul* is called the washing of the new Birth *a*, of others, the Sacrament of the new Birth, to

*a* Tit. 3. 5.

signifie how they which rightly (as all do not) receive the same *b*, are ingrafted into the body of Christ *c*, as by a seal be assured from God, that their sins be pardoned, and forgiven *d*, and themselves adopted for the children of God *e*, confirmed in the faith *f*, and do increase in grace, by vertue of praier unto God *g*.

*b* See afore ar. 25. p. 11.
*c* 1 Cor. 12. 13.
*d* Acts 2. 38.
*e* Tit. 3. 5.
*f* Mark. 19. 16.
*g* Act. 2. 14, 42.

And this is the constant doctrin of all Churches Protestant and reformed *b*.

*b* Conf. Helv. ar. 21. & 2. c. 20 Boh. c. 12. Gal. ar. 35. Belg. ar. 34. Aug. ar. 9. Saxon. ar. 23. Wittem. c. 10. Suev. c. 19.

*The Errors and adversaries unto this truth.*

But no part of the true Church thinketh as many old heretikes, *viz.* that

*a* Cyp. ad Joh.

The baptized of the Orthodox all ministers, are to be rebaptized, as said the Novatians *a*.

*b* D. August. de pec. mer. lib. c. 20.

Original sin is not pardoned in infants, as said the Pelagians, because they have no such sin in them at all *b*.

*c* Theod. dimider. c. de Bapt.

Only sins past, and not sins future, or not yet committed, are by baptism cleansed, as the Messalians held *c*.

*d* Mag. ec. hist. Cen. 4. c. 5. fol. 381.

Being once baptized, we can no more be tempted, as thought the Jovinians: which was the error of the Pelagians *d*.

The baptism of water is now ceased: and the baptism of voluntary bloud by whipping is come in place therof, without which none can be sav'd, as the Flagelliferans publisht *e*.

*e* Gerson. tra. contra Flagel.

We also condemn the opinion

Of the Russeis, that there is such a necessity of baptism, as that all that die without the same are damned *f*.

Russie commonweal, c. 24. p. 98. b.

Also of the Banisterians, which say that the water at baptisme is not holy, in respect that it is applied to an holy use; and that the ordinary, and common washings among the Turks, and Jews, is the same to them that baptism is to us *g*.

*g* Banist. errors printed by T. Man.

Likewise of the Family of Love, which conceive basely of this Sacrament, calling it in derision, Elementish water, and of no better validitie or vertue, then common water *h*.

*h* N. N. evang. c. 16. sect. 5, 6.

Also the Anabaptists, who ascribe no more unto baptism, then unto any other thing, civilly discerning one man from another; and say that the Sacraments of the New Testament are no instruments to raise or confirm faith *i*.

*i* Alchemar. concil. lo. pug. nan. lo. 131.

And lastly, of the Papists, who maintain, that

Baptism

Baptism serveth to the putting away of original sin only *k*.

Baptism bringeth grace, even *ex opere operato l*.

*k* D. Tho. de Sac. Altari. *l* Test. Rhem. an. Gal. 3, 27.

### 3. Proposition.

*Infants, and young children, by the Word of God, are to be baptized.*

### The proof from Gods Word.

ALthough by expresse terms we be not commanded to baptize young children: yet we beleeve they are to be baptized, and that for these, among other reasons:

1. The grace of God is universal, and pertaineth unto all: Therefore the sign, or Seal of grace is universal, and belongeth unto all, so wel young as old.

2. Baptism is unto us, as Circumcision was unto the Jews. But the Infants of the Jewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong unto the Kingdome of Heaven *a*, and are in the covenant; therefore the sign of the covenant is not to be denied them.

*a* Mat. 13. 14.

4. Christ gave in commandement, that all should be baptized, *b*, therefore young children are not to be exempted.

*b* Mat. 28. 19.

Christ hath shed his blood as wel for the washing away the sins of children, as of the elder sort. Therefore it is very necessary that they should be partakers of the Sacrament thereof.

All Christian Churches allow of the baptism of Infants *c*.

*c* Conf. Helv. 1. ar. 21. & 2. c. 20. ar. 35. Bel. ar. 34. Aug. ar. 13. Sax. ar. 13. Wit. c. 10. Suec. cap. 17.

*The adversaries unto this truth.*

The premises declare, that

They slander us which say, that all Protestants deny the Baptism of children to be necessary, and this is Runnagate *Hils* report *a*.

*a* Hils quarr. real. 14.

They err which oppugn this truth, as do many persons, but not after one, and the same sort. For

*b* D. August. de Ver. Apo. fe. de Bap. par.

Some utterly deny that Infants, or young children are to be baptized: so did the Pelagians *b*, the Heracleans, and the Henricians *c*;

Henricians *c*, and so do the Anabaptists, whereof said some, how baptism is the invention of Pope *Nicholas*, and therefore naught *d*, others, that baptism is of the devil. So thought *Melchior Hoffman e*, so also do the Swermerians (a sect among the said Anabaptists *f*) the Servetians *g*, and the Family of Love, which doth hold that none should be baptized until he be thirty years old *h*.

Others refuse to baptize not all, but some infants. So denied is baptism by the Barrowists unto the seed of whores, and witches *i*, by the Brownists, unto the children of open sinners *k*, by the Disciplinarians, unto their children which subject not themselves (as Dud. *Fenner* saith) unto the disciplin of the Church, or obey not the Presbyteriall decrees *l*.

Others allow the Baptism of Infants, yet think those Infants not lawfully baptized, which are baptized either by the now ministers of the Church of England, as the Brownists do think *m*, or by Protestant ministers, as the Papists are of mind, witness their rebaptizing of infants in *France*, and in Netherland *n*, or by unpreaching ministers, as the disciplinarian Puritans do hold *o*.

And others are of opinion that none are to be baptized which beleeve not first.

Hence the Anabaptists, Infants beleeve not, therefore be not to be baptized. Hence the Lutherans: Infants do beleeve *p*, therefore to be baptized.

*c* Mag. eccles. hist. cen. 12. c. 5
*d* Bullin contra Anab. l. 1. elbid. l. 2. c. 13.
*f* Althemar. lo. pug. co. 131.
*g* Epi. minist. Bern in Cal. epist. fol. 118.
*h* Display H. 7. 2.
*i* Bar. disc. p 9.
*k* Giffords reply.
*l* *Sacramentorum autem primũ autem primum pro natura sua administrari debet vel infantibus, vel adultis. Infantibus autem iis qui sunt liberi eorum qui sunt intra. Intra autem qui ecclesiæ Eutazia sc. subii, civat. D. Fenner. 5. Theo. c. ult. m* R. A. *conf. of Brow. p.* 113.
*n* See afore ar. 25. p. 8.
*o* See ar. 26. pr. 1. *Declarent ubinam legerint, tam necessario esse copulandam cœlestis verbi prædicationem cum administratione Sacramenti, ut nisi concio habeatur, renascentium lavacro infans aspergi non possit?*
*p* *Querim. ec. p.* 80. *Heshus, de* 600. *ar. Pontif. lo.* 16.

# 28. Article.

## Of the Supper of the Lord

1 *The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another,* 2 *but rather it is a Sacrament of our redemption*

*demption by Christs death: Insomuch that to such as worthily, and with faith receive the same, the bread which we break, is partaking of the Body of Christ, and likewise the Cup of blessing, is a partaking of the blood of Christ, 3 transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture: overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. 4 The Body of Christ is given and taken, and eaten in the Supper, only after an heavenly, and spirituall manner: and the mean whereby the Body of Christ is received, & eaten in the Supper, is faith. The Sacraments of the Lords Supper were not by Christs ordinance, reserved, carried about, lifted up, or worshipped.*

*The Propositions.*

1. The Supper of the Lord is a sign of the love that Christians ought to have among themselves.

2. The Lords Supper is a Sacrament of our Redemption by Christs death, and to them which receive the same worthily, by faith, a partaking of the body and blood of Christ.

3. The Bread and Wine in the Lords Supper, be not changed into another substance.

4. The Body of Christ is given, taken, and eaten after an heavenly and spiritual, not after a carnal sort.

5. To reserve, carry about, lift up, or worship the Sacraments of the Lords Supper, is contrary to the Ordinance of Christ.

1. Proposition.

*The Supper of the Lord is a sign of the love that Christians ought to have among themselves.*

The proof from Gods Word.

THe Supper of the Lord is a token of the love that Christians ought to have among themselves. For which cause it is called the Lords Table *a*, the Lords Supper *b*, a Communion of the Body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body *c*.

This is the doctrin of all Christian Churches.

*The errors and adversaries unto this truth.*

So think not those men, who either with heretike *Hamant* deny the use of the Lords Supper to be necessary *a*, or with the Rhemists rail on it and the Protestants that use the same, calling it a prophane, and detestable table, the Cup of devils *b*.

*a* 1 Cor. 10. 11.
*b* 1 Cor. 11. 10.
*c* 1 Cor. 10 16, 17.
*d* Conf. Hel. 2. cap. 21. Basil. ar 6 Bohem. c. 13. Belg. ar. 35. Saxon ar. 14. Sue. c. 18.
*a* Hol. chron. fol. 1299
*b* Test. Rhem. an. 1 Cor. 10. 21.

2. Proposition.

*The Sacraments of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receive the same worthily, by Faith, a partaking of the body and blood of Christ.*

The proof from Gods Word.

THe Sacrament of the Lords Supper is to all Christians a Sacrament of our redemption by Jesus Christ. For

This is my blood of the New Testament which is shed for many, for the remission of sins *a*: this is my body, which is given for you, &c. This Cup is the New Testament in my blood, which is shed for you, saith our Savior *b*.

And to such as receive the same worthily *c*, and by Faith *d*, it is the partaking of the body and blood of Christ *e*.

This is a truth openly both maintained, and testified by the neighbor Churches *f*.

*The erors and adversaries unto this truth.*

Diversly hath this proposition been oppugned. For

Some either denying, or not acknowledging the benefit of so heavenly a Sacrament, do say, how

It is to be received only for obedience sake to the Prin-

*a* Mat. 26. 28.
*b* Luke 22. 19, 20. Mark 14. 24.
*c* 1 Cor. 11. 24. 1 Cor. 11. 28, &c.
*d* 2 Cor. 13 5. John 6. 35.
*e* 1 Cor. 10. 16, 17.
*f* Conf. Hel. 1. ar. 22. & 2. c. 21. Basil. ar. 6. Bohem. c. 13. Gal. ar. 37. Be. ar. 35. August. couch. the Masse ar. 1. 3. Saxon. art. 13. Wittem. c. 19. Sue. c. 19.

ces commandment, but is of none effect to the perfect ones. An opinion of the Families *a*.

It doth neither good nor hurt to the receivers. The Messalians error *b*.

It doth much hurt, and no good, to participate the Lords Supper among Protestants, say the Papists *c*.

It is no sign assuring us that all our sins through Christ are pardoned. For only venial and mortal sins, are thereby remitted *d*, and we must alwaies doubt of the forgiveness of our sins *e*, say the Papists.

Others do teach, that

It can profit such as have no faith, as Babes, and Infants, in which errors be the *Russians f*; yea, the dead bodies of men *g*.

It can benefit such as receive it not at all, if on their behalf it be administred, as persons absent, upon the Seas, in the wars, yea, and dead and present too; when yet they participate not, but the Priest for them. These errors the Papists defend.

*a* Leon. Ram. Conf. 1580.
*b* Theodoret. eccles. hist.
*c* What can the Protestant Churches afford you? &c. the communion? O poisoned Cup! better it were for you to eat so much Ratsbane, then that polluted bread: and to drink so much gal, or Vipers blood, then that sacrilegious wine. Garnish of the soul, &c. printed at Antwerp an. 1569. by Joach. Pro.
*d* Catech. Tri.
*e* Conc. Trid. sess. 6 cap. 9.
*f* Al. Guag. de relig. Moscov. p. 148.
*g* Conc. Carthag. 3. can. 6.

## 3. Proposition.

*The Bread and Wine in the Lords Supper, be not changed into another substance.*

### The proofe from Gods Word.

TRansubstantiation, or the change of the substance of Bread and Wine in the Supper of the Lord, we do utterly deny; and the reasons moving us thereunto are, for that it is repugnant to the plain words of the Scripture. For

I wil not drink henceforth of this fruit of the Vine, saith our Savior Christ *a*. Which fruit, had it really been either the Blood, or by way of concomitance, the very Body and Blood of Jesus Christ, then our Lord had eaten himself, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the Word of God, where commandment is often given, that the blood with flesh (not of beast, much lesse of man) must not to be eaten *b*.

*a* Mat. 26. 29. Mark 14. 25.
*b* Gen. 9. 4. Lev. 17. 14.

The heaven must contain Jesus Christ, until the time that all things be restored, saith S. *Peter* a. If Christ therefore corporally, according to his humanity be in heaven, then is he not in the Sacrament.

a Act. 3. 21.

As often as ye shal eat this Bread (not Christ his real Body;) and drink this cup (not the real blood of Christ,) you shew the Lords death til he come, saith St *Paul* d. Therefore he is not come; which he must be, being under the forms of Bread and Wine.

d 1. Cor. 11. 20.

Transubstantiation besides, overthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament, because Gods Word comming unto the Element maketh a Sacrament.

Finally, it hath been the ocasion of much superstition, and Idolatry. For from hence proceeded the Reservation of the Transubstantiated bread for sundry superstitious purposes: hence the adoration of the bread, even as God himself, and that both of Priest and people: hence the carrying about in pompous procession, of the wafer-God; and hence the Popish feast called Corpus-Christi-day.

The right consideration hereof hath moved all the Churches reformed, to shew their detestation hereof both by their Sermons, and writings e.

e Conf. Helv. 1. ar. 22. & 2. c. 21. Basil. art. Wittem. c 19.

*The adversaries unto this truth.*

Abominable therefore be the Popish errors, *viz.* that

In the Eucharist there is not the substance of Bread and Wine, but only the meer accidents and qualities a.

a Conc. Trid. sess. 3. c. 3.

Substantially, and really the Body and Blood, together with the soul, and Divinity of our Lord Jesus Christ, and therefore whole Christ is contained in the Sacramental Eucharistical b.

b Tess. Rhem. annot. Mat. 26. 6.

Under each kind, and under every part of each kind severally, whole Christ is comprixed c.

c Conc. Trid. ses. 3. Vaux. Catec. c. 4.

After the consecration in the wonderful Sacrament of the Eucharist, the Body and Blood of our Lord Jesus Christ is; and that not only in the use, while it is taken, but afore also, and after in the Hoste, or consecrated pieces, reserved, or remaining after the Communion d.

d Conc. Trid. ses. 3. 4.

In

In the holy Sacraments, Christ, the only begotten Son of God, is to be adored with the worship of Latria *e*.

*Marcus* also that detestable heretike, held that the wine of the Lords Supper was converted into blood *f*.

*e* Conc. Trid. sess. c. 5.

*f* Epiphan. hæres. 3.

4. Proposition.

*The Body of Christ is given, taken, and eaten, after an heavenly and spirituall, not after a carnall sort.*

The proofe from Gods Word.

THe regenerate have in them a double life, one carnal, the other spirituall.

The life carnal and temporary, they brought with them into this world: The life spiritual was given unto them afterward in their second birth through the Word *a*.

*a* 1 Pet. 1. 23.

The life carnall and corporall is common to all men *b*, good and bad; and is maintained and preserved by earthly and corruptible Bread, common also to all and every man.

*b* John 6. 51.

The life spirituall is peculiar only to Gods elect; and is cherished by the Bread of life, which came down from heaven, which is Jesus Christ, who nourisheth and sustaineth the spiritual life of Christians, being received of them by Faith *c*.

*c* John 6. 35.

Which spiritual Bread that he might the better represent, he hath instituted earthly and visible Bread and Wine, for a Sacrament of his Body and Blood. Whereby he doth testifie, that as verily as we receive the Bread with the hands, and chew the same with the teeth, and tongue, to the nourishing of this life temporal: even so by faith (which is in place of hands and mouth to the soul) we verily receive the true Body, and the true blood of Christ our only Savior, to the cherishing of the spiritual life in our souls.

And herein there is a goodly consent with the most of the reformed Churches and us *d*.

*d* Confes. Helv. 1. art. 21. & 2. c. 21. Basil. art. 6. Bohem. c. 13. Gal. ar. 36. Belg. ar. 35.

*The adversaries unto this truth.*

Jointly we withstand the adversaries thereof whosoever, as

a Aliqui μετουσίαν fingimus, sed in signatum delabimur συνουσίαν pani, & vino substantiam equidem relinquendo, sed corporale Christi corpus ita coadunando, ut substantia substantiam vel localiter, vel definitivè, vel omnibus istis modis simul contineat quod ipsum profecto nil est aliud, quam Transubstantiationis quaedam quasi involucra, &c. Fexler, de diutur. belli Eucha. p. 8. b After Consecration there is neither bread, nor wine left in this Sacrament saith Vrsinus in his Catech.

By the vertue of the words of Consecration, the substance of bread is turned & changed into the very body of Christ; and the substance of wine is turned into the blood of Christ, the holy Ghost working by a divine power. So that Christ is wholly under the form of Bread, and in every part of the Host, being broken, Christ is wholly. Also under the form of wine, & in every part thereof being separated Christ is wholly, Can. cat. c. 4.

Romanenses introduxerunt μετουσίαν, vos (Lutherani) συνουσίαν vos soli, & plurimorum errorum matrem, ubiquitatem Fexler. de diutur. b. Eucha. f. 31. b.

In the Capernaites, which thought the flesh of our Lord might be eaten with corporal mouths.

The Synusiastes, or Ubiquitaries a, which think the body of Christ is so present in the Supper, as his said Body with Bread and Wine, by one and the same mouth; at one and the same time of all and every communicant, is eaten corporally, and received into the belly.

The Metusiastes, and Papists, which beleeve, the substance of Bread and Wine is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread and Wine b.

The Symbelists, Figurists, and significatists, who are of opinion that the faithful at the Lords Supper, do receive nothing by naked and bare signs.

## 5. Proposition.

*To reserve, carry about, lift up or worship the Sacrament of the Lords Supper, is contrary to the ordinance of Christ.*

### The proof from Gods word.

THe true & lawful use of this Sacrament hath been afore set down: And therfore it may suffice us to be remembred, how the Lords Supper was ordain'd, that the bread should only be broken, and eaten a, the cup should only be given, and drunken b, & all this is done in remembrance of Christ c. And so also testifie the Churches reformed d.

a Mat. 26. 20. Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16. 11. 2.
b Mat. 26. 27. Mark 14. 3. Luke 22. 17. 1 Cor. 11. 25.
c Luke 22. 19. 1 Cor. 11. 24, 25.
d Confe. Helv. 2. c. 21. Basil. ar. 6. Bohem. c. 13. Aug. de Missa, ar. 1. Sax. ar. 14 Wittem. c. 19.

### Adversaries unto this truth.

But contrary to the institution of Christ, the Papists abuse this holy Sacrament. For They

They reserve the same: and not only so, but take it to be a Catholike, a pious, and necessary custome, so to reserve it *a*, and besides, they think every piece and particle of the Sacrament so reserved, is the very blood of Christ *b*.

They carry it about, both unto sick folks. Hence saith the Festival *c*.

As often as any man seeth that body at Mass, or borne about to the sick, he shal kneel down devoutly, and say his *Paternoster*, or some other good praier in worship of his soveraign Lord. And also thorow cities & Towns. For whensoever the Pope goeth any journie, the sacramentall bread is carried before him on an ambling Jennet, as the Persian Kings have before thē carried their Ortsmada, or holy fire *d*.

In Spain even at this day in the time of the peace betweene the two mighty Kings of great Britain and Spain; those English men, as meeting the Sacrament in the streets, wil neither do reverence thereunto; nor go aside; nor turn into some house, do fall into the danger of the not holy, but bloody Inquisition *e*.

They worship it, and for the same have ordained a certain set and solemn feast, called Corpus Christi-day, on which the Sacrament is borne about, lifted up, and most idolatrously adored *f*.

*a* Concil. Trident. sess. 3. c. 6.
*b* Ibid. can. 4.
Sermons fol. 196. b.
*d* See cerem. Pontif. lib. 1. When the Pope goeth from one people to another, he sendeth before him, yea, and sometime a day or two daies journy, his Sacrament upon a horse carrying at his neck a little Bel, accompanied with the scum and baggage of the Roman Court.
Thither go the dishes and spits, old shoes, caldrons, and kettles, and all the scullerie of the Court, whores and jesters. Thus the Sacrament arriveth with this honorable train, to the place whither the Pope is to come: it there awaiteth his comming. And when the master is known to approach neer the people, it goeth forth to receive him. So Cyp. Valera, a Spaniard, in his treat. of the Pope, and his auct. p. 17.
*e* Act. of the peace, &c. an. 1604. ar. 2. in the end touching a Moderation, &c.
*f* Trid. sess. 3. c. 3.

## 29. Article.

### Of the wicked, which do not eat the body and blood of Christ in the use of the Lords Supper.

*The wicked, and such as be void of a lively faith, although they do carnally, and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and*

*and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, do eat, and drink the sign, or Sacrament of so great a thing.*

*The Proposition.*

*The wicked, and such as be void of a lively faith, do not eat the Body, nor drink the blood of Jesus Christ, in the use of the Lords Supper.*

The proofe from Gods Word.

Saint *Paul* doth shew, how the Supper of the Lord is received of some worthily, which do examine and judge themselves *a*, and discern the Lords Body *b*, as also do abstain from the table of devils How these do participate of the body and blood of Christ *c*, it hath already been shewed in the last mentioned Article, prop. 4.

*a* 1 Cor. 11. 28.
*b* Ibid. 29.
*c* 1. Cor. 10 31.

Again, of others the same is worthily received *d*, that is to say, which do not examine themselves, nor judge *e*, neither discern the Lords Body *f*, and do communicate at the Table of the Lord, and at the Table of devils *g*. These may receive the Sacrament, but not the true body of Christ. The reasons be, for that

*d* 1 Cor. 11. 38, 39.
*e* Ibid. 3. 31.
*f* Ibid. 26.
*g* 1 Cor. 10. 21

They lack the wedding garment *h*, which is faith, and the righteousnes of Christ.

*h* Mat. 22. 11, 12.

They are no members of the true Church, the head whereof is Jesus Christ *i*.

*i* Ephes. 4. 15, &c.

They have no promise of heavenly refreshing, because they are without a lively faith *k*.

*k* John 6. 25.

Therefore they procure unto themselves most heavy punishments *l*, as diseases, death, guiltines of the body and blood of Christ, and therewith damnation.

*l* 1 Cor. 11. 27.

Of this judgement be other Churches Christian and reformed besides *m*.

*m* Conf. Helv. in the declar. of the Lords Supper. Helv. 2. c. 21. Basil. ar 6. Bohem c. 13. Gal. ar. 37. Belg. ar. 37.

*The Errors and adversaries unto this truth.*

The adversaries of this doctrine are

The Ubiquitaries, both Lutheran, and Popish; they seeing the very body of Christ at the Lords Supper, is eaten as well of the

the wicked as of the godly *a*, these affirming, that all Communicants bad and good, do eat the very, and naturall body of Christ Jesus *b*: they saying, that the true and reall body of Christ, In, With, Under the Bread, and Wine, may be eaten, chewed, and digested even of Turks, which never were of the Church *c*, and these maintaining that under the form of bread, the same true and real body of Christ, may be devoured of Dogs, Hogs, Cats and Rats *d*.

*a* Stur. Antip. 4 par. 1. p. 58.
*b* Test Rhem. annot. 1. Cor. 11. 27.
*c* So reporteth Sturmius in his Antipap. 4. par. 4. p. 106.
*d* Alex. Hales par. 4 q. 44. & D. Thom. par. 3. q. 8. ar. 3.

## 30. Article.

### Of both kinds.

*The Cup of the Lord is not to be denied to the lay people: For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men.*

### The Proposition.

*The people must be partakers not only of the bread, but also of the wine, when they approach unto the Lords Table.*

### The proofe from Gods Word.

OUR Lord and Savior Christ hath so instituted his Supper, as he wil not have only the Bread, but also the Cup to be delivered unto all Communicants. So find we in the Word of God, namely,

That the Bread must be given to All, and eaten of All *a*.

The Cup is to be given to All, and to be drunken of All *b*.

Hereunto subscribe the Church *c*.

*a* Mar. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16. 11. 25.
*b* Mat. 26. 27. Mark 12. 27. 1 Cor. 10. 16. 11. 25.
*c* Conf. Hel. 1. ar. 22. & 2. c. 21 Bohem. c. 13. Gal. ar. 36. 38. Belg. ar. 35. Aug de Missa, art. 1, 2 Saxon. 15. Wittem. c. 19 Suc. c. 18.

### *The adversaries unto this truth.*

Though it be a mans covenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto *a*, What impudencie then, yea, what impietie do they shew, which alter this Ordinance of God?

*a* Gal. 3. 15.

So no, by adding thereto: So added was unto the Bread, Cheese by the Artotarites *b*; blood, by the Cataphrygians *c*; the seed of man by the Manichees *d*; unto the Wine, warm water by the Muscovites *e*.

So are, by taking there-from: so the Enkratites *f*, the Tatians *g*, the Severians *h* use no wine at all; the Manichees do minister only the bread *i*, the Papists, though they use both kinds; yet they always deny the Cup unto the people, and unto Priests also when they say not Mass *k*, affirming that

The people, participating of the Cup, thereby perceive no fruit of spiritual comfort; but receive to themselves damnation *l*.

It is not by Gods, but mans law, that Lay persons communicate, either in both kinds, or in none *m*.

Notwithstanding that Christ instituted the Sacrament be received under both kinds, and the Primitive Church accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the Laity, but under one kind *n*.

Some, by conjounding the elements: So the Moscovites do mingle Bread and wine together *o*; and the Papists make a mixture of Wine and Water, maintaining that Water must be mixt with wine at the Consecration of the Blood *p*: and then that mixture of Water with Wine, without sin cannot be omitted *q*.

Some by changing the Elements: So the Aquarians, and the Hydroparastites, for Wine, administred and gave Water unto the people *r*.

*b* Epiphan.
*c* Philastrius.
*d* August. de hæres.
*e* I. Faber. de relig. Mosco.
*f* Epiphan.
*g* Theodoret.
*h* Epiphan.
*i* Leo. ser. 4. quadrages.
*k* Concil. Trid. sess. 5. c. 1. & sess. 21 c. p. 1, 2, 3
*l* Censura Colon. pag. 289.
*m* Ibid. p. 283.
*n* Conc. Constan. sess. 13.
*o* Surius Comment. an. 1501. page 31.
*p* Catec. Trid.
*q* Ibid.
*r* Theodoret.

## 31. Article.

### Of the one Oblation of Christ finished upon the Crosse.

*The offering of Christ once made, s is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none*

*none other satisfaction for sin, but that alone. Wherefore* [a] *the sacrifices of Masses, in the which it was commonly said, that the Priests did offer Christ for the quick and the dead, to have remission of pain, and guilt, were blasphemous Fables, and dangerous deceits.*

*The Propositions.*

1. The blood of Jesus Christ once shed for mankind upon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.

2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.

1. Proposition.

*The blood of Jesus Christ once shed for mankind upon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world.*

The proof from Gods Word.

OF the benefits redounding unto mankind by Christ his offering up of himself upon the Crosse, we have in sundry places afore [a] spoken, and by the Word of God proved him to be the perfect Redemption [b], Propitiation [c] and satisfaction for all the sins of the whole world, both originall, and actuall [d].

Hereunto the Churches of God bear witness [e].

*Errors and adversaries unto this truth.*

Hereby it is evident to the eies of all godly persons, that accursed be the errors of them which do affirm, that

From the beginning of the world, until the 15. year of the Emperor *Tiberius*, none at all were saved. The error of *Manes* the heretike [a].

Mans body is not capable of happines, but the soul only; and yet no souls shall be saved, but their own, said the Marcionites [b].

a See art. 1. pr. 4. 22. pr. 1, 2. 20. pr. 2.
b Acts 20. 28. Rom. 5. 6, &c. Gal. 3. 13. 1 Cor. 6. 20. 1 Pet. 1. 18, 19.
c Act. 10. 43. Rom. 3. 25. Heb. 9. 12, &c. 1 John 2. 2. 1 John 4. 10.
d John 1. 29. 1 Pet. 2. 24. 1 John 1. 7.
e Conf. Hel. 1. ar. 11 & 2. cap. 11. 15. Basil. ar. 4. Bohem. c. 6. Gall. ar. 13, 16, 17. Belg. ar. 20 22. Aug. ar. 34 Saxon. art. 3. Wittemb. c. 2. 5. Sue. c. 23.
a Epiphan.
b D. Iren. l. 1. c. 29.

All men and women, that sin after Baptism, are undoubtedly damned. In this error were the Montanists *c*, and the Novatians *d*.

*c* D Hiero. ad Marcel. l. 2.
*d* D. Cypr. lib. 4 epist. 2.

Our salvation is of our selves; so said *Melchior Hoffman*, an arch-Heretike *e*.

*e* Bullin. contr. Anabap. l. 2. c. 13.

Man is restored to grace of Gods meer mercy, without the means of Christs blood, death, and passion. One of *Matthew Hamants* blasphemous assertions *f*.

*f* Holin. scri. f. 1290.

The Savior of Men, is Jesus Christ, a man, and came into the world to save no women but men, say some Papists *g*, and redeemed the superior world only, which is men *h*, said *Postellus* the Jesuit; and yet not all men neither, for S. *Francis* hath redeemed so many as are saved since his daies, say the Franciscan Friers *i*.

*g* Dial. of Dives, & Paup. 6 com.
*h* Jesuits catec. 18. cap. 10 p. 286.
*i* Conf. S. Fr.

The Savior of women, from her time til the end of the world, is S. *Clare*, affirm some *k* other Papists, as *Postellus* saith, it is one mother *Jane l*.

*k* P. Mornæus tract. de ec. c. 9
*l* Jesuits catec. 1. 8. c. 10.

The Saviour of men and women, is S. *Mary* through her virginity, say some *m*, is S. *Christina*, by her passion, say other Papists *n*.

*m* Dial. of Dives, & Paup. 6 com. c. 10.
*n* Dionys. Car. de 4 hom. Novis. ar 50.

There is no sufficient sacrifice yet offered for the sins of the world. One of *Kets* errors.

*o* Test. Rhem. an. mar. p 258.

Christ hath satisfied, and was offered only for original sin, an error of *Thomas Aquinas*.

*p* Ibid. annot. Mat. 19. 12.

Sins actuall and venial are taken away by sacred Ceremonies *o*, by a Bishops blessing *p*, by a Priests absolution *q*.

*q* Vaux. catec. c. 4.

Sins actual, and mortal, be remitted by a pardon from some Bishop, or from the Pope *r*.

*r* See ar. 22 p. 1.

## 2. Proposition.

*The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceits.*

*a* Test. Rhem. ann. Mat. 24 15.
*b* Conc. Trid. sess 22. can 3. Cat ch. Trid. Euch. f.
*c* Conc. Trid. Ibid.
*d* Catec. Trid. Ibid.

THe Papists deliver how the Mass is a sacrifice *a*, a sacrifice propitiatory *b*, a sacrifice propitiatory for the quick and the dead *c*, the same propitiatory sacrifice that was offered by Christ himself upon the Crosse *d*.

A sacrifice in which, by vertue of a few, even five words (mumbled

(mumbled by a Priest) Christ even that Christ, which hung upon the Crosse, is contained *e*.

A sacrifice serving for all persons, quick and dead, to purge them from their sins, to ease them of their paines: to satisfie for their punishment *f* and for all necessities corporal and spiritual *g*.

A sacrifice propitiatorie of Jesus Christ reallie offered to God the Father, and that often, in the honour of dead Saints *h*.

A sacrifice, wherein Christ is so gloriously, as it is to be adored, even with divine worship, both of Priest and people *i*.

A sacrifice meritorious to all men for whom it is offered, although they be not living but dead; not present, but absent; not endued either with zeal or knowledge, but quite destitute of faith, and that *ex opere operato k*.

Hereby are we to note, first, blasphemous Fables. For It is a fable, that the Mass is a sacrifice, and that propitiatory; a fable, that a few words of a Priest, can change Bread into a living Body; yea, many bodies with their soules, and that of Jesus Christ, God and man: a fable, that one and the same sacrifice is offered in the Mass, which was offered on the Crosse: a fable that the said Masse is any whit profitable for the quick, much lesse for the dead.

Next, dangerous deceits. For hereby men are to beleeve, that

Creatures may be adored, contrary to Gods word *l*.

Christ is often offered: contrary to the Scripture *m*.

The Priest offereth up Christ: contrary to the Scripture *n*.

Sins be forgiven without blood: contrary to the Scripture *o*.

Christ died but once, but dieth daily: contrary to the Scripture *p*.

Faith is not necessarie in communicants: contrary to the Scripture *q*.

We are to adore Christ as alwaies present, contrary to the Scripture, where we are taught to remember him absent *r*.

The favor of God by money may be purchased from a Priest:

*e* Conc. Trid. sess. 3. can. 4.
*f* Conc. Trid. sess. 22 can. 3.
*g* Howl. 7. reas.
*h* Conc. Trid. sess. 21 c. 3. sess. 22 can. 9.
*i* Ibi. sess. 3. c. 5.
*k* Albert Mag. de sacr Euch. Howl. 7. reas.
*l* Thou shalt not bow to them nor serve them, Exod. 20. 5.
*m* Heb. 6 12, &c. By his own blood entred he in once into the holy place, &c. He was once offered, Ibid. 28.
*n* Heb 7. 27. He offered up himself.
*o* Heb. 9 22. Without shedding of blood is no remission
*p* Heb. 9. 27. It is appointed unto men that they shal once die.
*q* Heb 11. 9. Without faith it is impossible to please God.
*r* Luke 22. 19. 1 Cor. 11. 25.

Priest: contrary to the Scripture *f*.

*f* 1 Pet. 1. 18, 19.

All which their fables, and deceits do tend to the utter abolishing of true religion. Therefore justly have we and our godly brethren abandoned the Mass *t*.

*t* Conf. Helv. 1. ar. 22. & 2. c. 29. 31. Basil. ar. 6. Bohe. c. 13. Belg. ar. 35. Aug. de Missa. ar. 13. Saxon. ar. 14. Wittem. c. 19. Suec. c. 19.

Accursed then stand those Papists before God, which take the Mass to be the Sacrifice of Christs Body and blood *u*, and the only Soveraign worship due to God in his Church *x*.

*u* Conc. Trid. sess. 6. c. 2. & catech. Trid. de Euchar. f.

*x* Test. Rhem. annot. Matth. 24. 15.

# 32. Article.

## Of the Marriage of Priests.

*Bishops, Priests, and Deacons* [1], *are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful also for them.* [2] *As for all other Christian men to marry at their own discretion, as they shall judge the same to serve better to godlinesse.*

### *The Propositions.*

1. By the Word of God it is lawful for Bishops, and all other ecclesiastical Ministers, to marry at their own discretion.

2. It is lawful by the Word of God for all Christian men and women, to marry at their own discretion in the fear of God.

### 1. Proposition.

*By the Word of God it is lawful for Bishops, and all other ecclesiastical Ministers, to marry, at their own discretion.*

### The proof from Gods Word.

NEither the single, nor the wedded life is enjoined any man, much less any calling of men by the Word of God.

God. And that ecclesiastical Ministers in particular, may marry, it is evident both from the Old, and the New Testament.

From the Old Testament, both by the commandments given unto the Priests for the choice of their wives *a*, and by the examples also of Religious Priests, as *Aaron b*, *Eli c*, *Zacharias*, *&c. d*. and Prophets, which were all married, as it is thought, except *Jeremy*.

From the New Testament, by the words of St *Paul*, who saith, a Bishop must be the husband of one wife; one that hath children under obedience *e*. An elder must be unreprovable, the husband of one wife, having faithful children *f*. Deacons must be the husbands of one wife; & have wives that be honest, not evil speakers &c. *g*. And by the example of *Peter h*, *Paul i*, yea, of the Apostles *k*, who were all married men, *John* the Evangelist only except, as some think.

All sincere Churches, and professors subscribe hereunto *l*.

*The adversaries unto this truth.*

And none of Gods Churches, or people be of the mind Either of the Vigilantians, that all, and every one of the Clergie, is necessarily to marrie, or not to be admitted for a Minister *a*.

Or of the Jovinians, whose Elect Priests might not marrie *b*.

Or of the Papists, who teach, that

From the Apostles time it was neither lawful for Priests to marry *c*.

The three orders of Deacons, Subdeacons, and Priests are bound not to marry *d*.

After Orders to marry it is not lawful *e*; it is to turn back unto Satan, an Apostacie *f*.

None may be a Priest, though he wil vow a single life, if he have been a married man *g*.

For a Priest to play the whoremaster, it is less offence then to take a wife. This was the speech of Cardinal *Campeius h*. And most famous in the Romish Clergy for their unclean and uncontinent life. Hence written is it

Of Pope *Paul* the 2.

*a* Lev 21. 7.
*b* Lev. 22. 1.
*c* 1 Sam. 3. 13.
*d* Luke 1. 5.
*e* 2 Tim. 3.
*f* Tit. 1. 5. 6.
*g* 1 Tim. 2. 11, 12.
*h* Mat. 8. 14.
*i* Phil. 4. 2.
*k* 1 Cor. 6. 5.
*l* Conf. Helv. 1. ar. 37. & 2. c. 29. Basil. ar. 1. sect. 1. 2. Bohe. c. 6. 16. Gal. ar. 24. Aug. de abus. Sax. ar. 8. 21. Wittemb. c. 21. 26. Sue. c. 12.

*a* D. Hiero. adverse. Vigil.
*b* D. Aug epist. 74.
*c* Majora clymilit eccles.
*d* Test. Rhem. annot. marg. p. 571.
*e* Ibid. an. 1 Tim. 3. 2.
*f* Ibid. an. 1 Tim. 5. 15.
*g* Ibid. an. 1 Tim. 3. 2.
*h* Sleidan. com. 1 Tim. 5. 9. l. 4.

*Anxia,*

*Anxia teſticulos Paulli, ne Roma requiras.*
*Filius hinc natus eſt; hæc docet eſſe marem.*

Of Pope Innocen. the 8.

*Bis quatuor Nocens genuit puellulos,*
*Totidem ſed & Nocens genuit puellulas,*
*O Roma poſſis hunc mersò dicere patrem.*

Of Pope *Alex.* the 6.

*Non ſpado Alexander fuerat, Lucretia nempe*
*Illius conjux nata natuſque fuit.*

Of the Prieſts:

*Multi vos ſanctos, multi vos dicere Patres*
*Gaudent, & vobis nomina tanta placent:*
*Aſt ego vos ſanctos non poſſum dicere; Patres*
*Poſſum, cum natos vos genuiſſe ſciam.*

Of the Jeſuits:

With woman ye lie not, but with males rather.
Speak Jeſuit, how canſt thou be a Father? &c. *i.*

i Jeſuits catech. 2. B. cap. 5. p. 114. b.

## 2. Propoſition.

*It is lawful by the Word of God for all Chriſtian men, and women, to marry at their own diſcretion in the fear of God.*

### The proofe from Gods Word.

THe *S*pirit of God ſaith unto men, & women in all ages, Bring forth fruit, and multiplie, and fil the earth *a*.

Marriage is honorable among all men, and the bed undefiled *b*.

a Gen. 1. 27, 28
b Heb. 13. 4.

To avoid fornication, let every man have his wife; and every woman have her husband *c*.

If they cannot abſtain, let them marry *d*.

c 1 Cor. 7. 2.
d Ibid. 9.

Notwithſtanding, in ſaying that Chriſtians may marry at their diſcretion, the meaning is not, that any may marry, if they think good, either within the degrees of kindred and affinity, prohibited by wholſome lawes; or without the conſent of parents, or of others in the room of parents, if they be under tuition; or to other ends then God hath prefixed.

a Conf. Hel. 1. ar. 37. & 2 c. 29. Bohe. c. 19. Gal. ar. 24. Aug. de abuſ. ar 4. 5. Saxon. ar. 18 Wittem. c 21. 26. Sue. c. 42.

So

So teſtifie with us the reformed Churches *e*.

*Errors and adverſaries unto this truth.*

Greatly hath this truth been croſſed & contradicted: For

Some leave it not to men, and womens diſcretion, but compel them, whether they wil not, to marry: ſo did the Oſſenes *a*.

Some utterly do condemn marriage, as did the Gnoſtikes *b*; the Hieracites *c*; the Priſcillianiſts *d*; the Montaniſts *e*; the Satumians *f*, the Ærians *g*; the Apoſtolikes *h*.

Some allow of the wedded life: yet not in all ſorts of perſons. For

The Papiſts forbid all Clergy men to marry *i*: as alſo all God-fathers, God-mothers, and whoſoever be of ſpiritual kindred *k*.

Some wil have none to marry but Virgins, and ſingle perſons; as the Henricians *l*.

Some condem all iteration of marriage, or twice marrying, the husband or wife being dead; ſuch heretikes were the Catharans *m*, &c.

Some would have women, though married, to be all common, as the Nicolaitans *n*, and Davi-Georgians *o*.

Some wil not marry according to Gods Ordinance, but think that one man, at one and the ſame time, may have many wives. In which error were the Hermogenians *p*, and are the Ochinites *q*.

a Hey. de deſcrip. urbis Hieruſal l. 3.
b D. Iren.
c Auguſt. de hæreſ.
d Leg epiſt. 93
c. 7.
e Euſeb.
f Epiphan.
g Philaſtr.
h Epiphan.
i Teſt. Rhem. annot. 1 Tim. 5. 6.
k See above ar. 25. pr. 8.
l Magd. eccleſ. hiſt. Cen. 12. cap. 25.
m D. Auguſt. de hæreſ.
n D. Iren.
o Hiſt. D. Georgii.
p Tertul adve. Hermog.
q Beza. epiſt. 10. 11.

## 33. Article.

### Of excommunicate perſons, how they are to be avoided.

*That perſon, [1] which by open denunciation of the Church, is right cut off from the unity of the Church, & excommunicate, ought to be taken of the whole multitude of the faithful, as an heathen and Publican, [2] until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto.*

*The Propositions.*

The person that is rightly by the Church excommunicate, is of all the faithful to be taken for an Heathen and Publican.

2. An excommunicate person, truly repenting, is to be received into the Church again.

1. Proposition.

*The person that is rightly by the Church excommunicate, is of all the faithful, to be taken for an Heathen and Publican.*

The proof from Gods Word.

THe most severe, and uttermost punishment, that the visible Church can inflict upon the wicked, and ungodly of this world, is excommunication: which is a part of discipline to be exercised, and that upon urgent occasions, and it is commended unto the Church, even by God himselfe, who in his Word hath prescribed;

1. Who are to excommunicate, namely, such as have authority in the Church *a*.

2. Who are to be excommunicate, even two sorts of men, whereof the one pervert the sound doctrine of the truth *b*, as did Hymeneus, and Alexander: the other be defiled with notorious wickednes, as that notorious person at Corinth was *c*.

The manner of proceeding in excommunication, namely, first by gentle admonition, and that once, or twice given *d*, with the spirit of meeknesse *e*, even as a brother *f*, if the fault be not notoriously known: and next by open reprehension *g*, afterward by the publike sentence of the Church, to put him from the company of the faithfull *h*, to deliver him unto Satan *i*, and to denounce him a heathen, and a Publican *k*, if none admonitions wil serve, and the crime and persons be very offensive.

A man so cut off from the Congregation, and excommunicated

*a* Mat. 18.17. 1 Cor. 5.4, 5. 2 Cor. 3.13, 14. 2 Tim. 3.6.
*b* 1 Tim. 1.20.
*c* 1 Cor. 5. 1.
*d* Tit. 3.10. Mat. 18. 15.
*e* Gal. 6. 1.
*f* 2 Thes. 3.15.
*g* 1 Tim. 5.20.
*h* 1 Cor. 5.13.
*i* Ibid.
*k* Mat. 18.16.

nicated, is of every godly professor to be avoided *l*, and not be eaten withall *m*, not to be companied withall *n*, nor to be received into house *o*.

This censure is had in great reverence, and estimation among the faithful servants of God *p*.

*The Errors and adversaries unto this truth.*

1. Adversaries unto this doctrine be they,

Who utterly condemn all censures Ecclesiastical, and so Excommunication, saying how the wicked are not excommunicable, so did the Paulicians *a*.

Heretikes, holding other points of religion soundly, for their private, and singular opinions, are to be excommunicate; so the Pelagians *b*.

Christians, cleaving unto the foundation, which is Christ, are not by excommunication to be thrust out of the Church for any other errors or misdemeanors whatsoever. Of which opinion be sundry Divines of good regard *c*.

2. Which allow the censure of excommunication, so it be done.

Not (as with us it is) by Commissaries, Chancelers *d*, or Bishops *e*, but in every Parish *f*, and that either

By the whole Congregation *g*, or by the Eldership, and the whole Church *h*, or by every Minister *i*, yea every member *k* of the Church, or finally if not by, yet not without the consent of his Pastor who is to be excommunicate *l*.

3. Which rightly use not, but abuse the censure of excommunication, drawing the same forth

Against what they list, even against dead bodies, dumb Fishes, Flies, and Vermin, when they have annoied them. For this the Papists are famous, or infamous rather. The dead bodies of *Wicklefe*, *Bucer*, *P. Fagius*, were excommunicated after they were dead and buried *m*.

The Bishop of Canaglion, Anno D. 1593. very Catholikely scented the mute Fishes *n*.

S. *Barnard* denounced the sentence of excommunication against Flies *o*.

And against whom they please: so the Apostolikes excommunicated all that were married, only for that they were married *p*;

*l* Rom. 16. 17.
*m* 1 Cor. 5. 11.
*n* Ibid. 8.
*o* 2 John 10.
*p* Con. Helv. 1. ar. 19. & 2. c. 18 Gal. art 29. 33. Belg. artic. 30. Saxon. art. 11. 17. Aug de abuse. ar. 7 Wit. temb. ar. 31. Sue. ar. 31.
*a* Pan. Diaco.
*b* Prosper. de ingratis.
*c* Wolf. Musculam. p. 63. Jezler lib. de dictur. lib. Euchar. p. 73. b.
*d* Sold. of Bar.
*e* Assert. politican. 1004. Bishops are to be obeied neither when they cite, nor when they excommunicate, saith the Marpr. Thes. 46. 82, 83.
*f* Demon. of. disc. 12.
*g* Hunt. of the Fox, E. 1.
*h* T. C. 1. rep. p. 146.
*i* Ans. to M. Car. ler. p. 30.
*k* Bar. disc. p. 20
*l* Perit. of the 100.
*m* Act. & Mo.
*n* Mar. Gallo. lib. 6. p. 592.
*o* Pet. de Natal. in vita Ber.

married *p*; Diotrephes thrust the Brethren out of the Church *q*, The Brownists excommunicate whole Cities & Churches: the Papists excommunicate even Kings and Emperors, Queen *Elizabeth* of blessed memory, was excommunicate by three Popes, *Pius Quintus*, *Gregory* the 13. and *Sixtus Quintus*. The Puritans mislike and find great fault that excommunication is not exercised against Kings and Princes *r*, *Barrow* saith *s*, that a Prince contemning the censures of the Church, is to be disfranchised out of the Church, and delivered over unto Satan *t*.

*p* Epiphan.
*q* 3 John 10.
*r* An. to M. Cor. let p. 30.
*s* T. C. rep. 2. part.
*t* Bar. disc. p. 14

Also for what things they list, even for May-games, and Robin-hoods matters; as sometimes it was denounced in Scotland by the new Presbyterie; and for all crimes, which by Gods Law deserve death: and for all things that to Gods people be scandalous; yea, not only for all matters criminal, but also for the very suspition of avarice, pride, &c. *x*.

*u* Sur. of disci. c. 25. p. 148.
*x* Knox. order of Excom. in. Scot. A. 2.

4. Lastly, which favor the right, and true excommunication, but exercise it not, being bound thereunto.

## 2. Proposition.

*An excommunicate person, truly repenting, is to be received into the Church.*

### The proofe from Gods Word.

SUndry be the reasons and ends, why excommunication is used; as

That a wicked liver, to the reproach of the Gospel, be not suffered among the godly, and Christian professors of true religion;

That many good men be not evil spoken of, for a few bad;

That good and vertuous persons may not be infected, through the continuall, or much familiarity of the wicked; For as Saint *Paul* saith, a little leaven leaveneth the whole lump *a*.

*a* 1 Cor. 5. 6.
*b* 1 Tim. 1. 20.
*c* 1 Cor. 5. 5.

And that he which hath falne, through shame of the world, may at the length learn to blaspheme no more *b*, and through repentance be saved *c*.

Among

Among all other causes therefore of excommunication, one is, and not the least, that the person excommunicate may not be condemned utterly, but return unto the Lord by repentance, & so be received again into the visible Church, as S. *Paul* willed the incestuous man should be *d*.

*d* 1 Cor. 2, 7, &c.

*The adversaries unto this truth.*

Contrariwise the Montanists *a*, and the Novatians *b*, are of opinion, that so many as after Baptism do fal into sin, be utterly damned of God, and therefore be not to find favor at the Churches hands.

*a* D. Hiero. ad Marc. l. 2.
*b* D. Cyprian. l. 4. epist. 2.

# 34. Article.

## Of the Traditions of the Church.

1 *It is not necessary that Traditions and Ceremonies be in all places, one, or utterly the like; for at all times they have been divers, and changed according to the diversity of countries, times, and mens manners; so that nothing be ordained against Gods Word.* 2 *Whosoever through his private judgement willingly, and purposely doth openly break the Traditions and Ceremonies of the Church* 3, *which be not repugnant to the Word of God, & be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and woundeth the consciences of the weak brethren* 4. *Every particular or national Church hath authority to ordain, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that all things be done to edifying.*

*The Propositions.*

1. Traditions or Ceremonies are not necessary to be like, and in the same in all places.

2. No private man of a self-wil, and purposely, may in publike violate the traditions and ceremonies of the Church which by common authoritie be allowed, and are not repugnant to the Word of God.

3 Ceremonies and traditions, ordained by authority of man, if they be repugnant to Gods Word, are not to be kept, and observed of any man.

4. Every particular, or nationall Church, may ordain, change, and abolish ceremonies or rites ordained, only by mans authority, to that all things be done to edifying.

## 1. Proposition.

*Traditions, or ceremonies, are not necessarily to be like, or the same in all places.*

### The proof from Gods Word.

IF a necessitie were laid upon the Church of God to observe the same traditions and ceremonies at all times, and in all places, assuredlie neither had the ceremonies of the old law been, as they are now *a*, abolished; neither would the Apostles ever have given such presidents of altering them, upon special reasons, as they have done.

For the said Apostles changed the times and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the week *b*, sometime on the Sabbath daies *c*, sometimes publikelie, in the Temple *d*, in the Synagogues *e*, and in the Schools *f*, sometime privatelie, in house after house *g*, and in chambers *h*, sometimes in the day time *i*, sometimes in the night *k*.

Neither kept they the same course in the ministration of the Sacraments.

For as occasion was offred, they both baptized in publike assemblies *l*, and in private houses *m*, before many *n*, & when none of the faithful, but the minister only, and the party to be baptized were present *o*, & ministred likewise the Supper of the Lord in the day time *p*, and at midnight *q*, in the open Churches *r*, and in private houses *s*.

*a* Act. 6. 14. 10, 13 & 15. 1 &c. Gal. 2. 3, &c. Eph. 2. 14. Col. 2. 6.
*b* Act. 2. 46, 5. 24
*c* Acts 13. 14. 17, 2, 18, 4.
*d* Acts 2. 46. 3. 15, 26.
*e* Act 9. 20. 14. 1. 17. 2, 18.
*f* Acts 19. 9.
*g* Acts 5. 42.
*h* Acts 1. 13, 20 8, 28. 20 31.
*i* Act 2. 46, 3, 1
*k* Acts 20. 7.
*l* Acts 2. 46.
*m* Acts 16. 33, 10 27, 48.
*n* Act. 18. 12, 10, 7, 18.
*o* Acts 8. 36.

So

So nothing therefore be done against the Word of God, traditions, and ceremonies, according to the diversitie of countries and mens manners, may be changed and divers.

Of this judgement with us be all reformed Churches *t*.

*The errors and adversaries unto this truth.*

They are greatly deceived therefore which think, that The Jewish ceremonies, prescribed by God himself for a time unto the Jews, are to be observ'd of us Christians. Such were the old Heretikes, the false Apostles *a*, the Cerdonites *b*, the Corinthians *c*, & the Nazarites *d*, & are the Familists *e*.

The traditions, and namely the tradition, and ceremony of the seventh day for the Sabbath; and the manner of sanctifying thereof, must necessarily be one, and the same always, and in all places. Hence the demi-Jewes & English Sabbatarians affirm, first touching the sanctification of the seventh day, how

It is not lawful for us to use the seventh day to any other end, but to the holy, and sanctified end, for which God in the beginning created it *f*.

So soon as the seventh day was, so soon it was sanctified, that we might know, that as it came in with the first man, so must it not go out with the last *g*.

The Sabbath (or seventh day of Rest,) which hath that commendation of antiquity, ought to stand still in force *h*.

All the Judaical dayes and Feasts being taken away, only the Sabbath remaineth *i*.

And next, concerning the form, and manner of keeping the day, they deliver, that

We are bound unto the same Rest with the Jewes on the Sabbath day *k*.

As the first seventh day was sanctified: so must the last be *l*.

We be restrained upon the Sabbath from work, both hand and foot, as the Jewes were *m*.

Every ecclesiastical Minister in his charge necessarily must Preach, and make a Sermon every Sabbath day *n*, every man or woman, under pain of condemnation, must hear a Sermon every Sabbath day *o*.

Every Pastor in his charge must execute the discipline and

(Presbyterial

*t* Con. Hel. 2. c. 7. 27. Bohe. c. 15. Gal. ar. 28. Belg. artic 32. Aug. art. 15 & 21. 7 touch. a-bules. Sax. ar. 20. Wittem. ar. 35. Sue. c. 14.

*a* Acts 15.

*b* Tertul. contra Mar. l. 4.

*c* Phil. Cer.

*d* D. Hieron. in epist. ad Aug.

*e* H. N. evang. c. 13. 1 & 5.

*f* D. B. Sab. de 1. B. p. 4.

*g* Ibid. p. 6.

*h* Ibid. p. 9.

*i* Ibid. 128.

*k* Ibid. p. 127.

*l* Ibid. p. 6.

*m* Ibid. p. 127.

*n* Ibid. 174.

*o* Ibid. p. 173.

(Presbyterial) government in his Parish, every Sabbath day, p.

p Ibid. 165.

Last of all, deceived be the Roman Catholikes, which are of opinion, how the Ceremonies of the Church are universally, and under the pain of the great curse, necessarily to be used in all places and countries q.

q Concil. Trisef. 7. can. 13.

2. Proposition.

*No private man, of a self-will and purposely, may in publike violate the traditions and ceremonies of the Church, which by common authority be allowed, and are not repugnant to the Word of God.*

The proofe from Gods Word.

GReat is the priviledge, great also the liberty and freedome of Gods Church, and people.

For they are delivered
From the curse of the Law *a*.
From the Law of sin, and of death *b*.
From all Jewish rites and ceremonies *c*.

a Gal 3. 23.
b Rom. 8. 2.
c Acts 15. 24.

And from all humane ordinances and traditions whatsoever, when they are imposed upon the consciences of men to be observed under pain of eternal condemnation *d*.

d Col. 2. 8.

Notwithstanding, the Church and every member therof, in his place, is bound to the observation of all traditions, and ceremonies which are allowed by lawful authority, and are not repugnant to the Word of God: For he that violateth them, contemneth not man, but God *e*, who hath given power to his Church to establish whatsoever things shal make unto comelinesse, Order, and Edification *f*.

e 1 Cor. 4. 46, 47.
f Con. Helv. 1. ar. 25. & 2. c. 24. Bohe. c. 15. 18. Aug. 21. 4. 15. Sax. art. 20. Sue. c. 14.

This, of our godly brethren in their published writings, is approved.

*Adversaries unto this truth.*

Notwithstanding, say the Anabaptists *h*, The people of God are free from all lawes, owe obedience to no man, are not to be bound with the bands of any jurisdiction of this world, say the Brownists *i*; are freed from the observation of

of all rites and Ecclesiastical ceremonies; say certain Ministers of the precise faction both in *Scotland* and *England* *k*.

Again, there be of the Clergie, who rather then they will use, or observe any rites, ceremonies, or others, though lawfully ratified, which please them not, will disquiet the whole Church, forsake their charges, leave their vocations, raise stirs, and cause divisions in the Church, as did many, when it was in *Germany* about the *Rhene*, *Frankland*, and *Suevsland*, whereby most lamentable effects did ensue *l*; and do the refractory Ministers in the Church of *England* at this day *m*, the more is the pitty.

The principal author of these tragical furies, about ceremonial matters, was *Flacius Illyricus*, whose preachings were, that rather then Ministers should yield unto the servitude of ceremonies, they should abandon their calling, and give over the ministry, to the end that Princes and Magistrates, even for fear of uproars, and popular tumults, might be forced at the length to set their Ministers free from the observation of all ceremonies, more then any were willing to use themselves *n*.

*k* D. Bar. conf. at Hamp. p. 70, 71.

*l* Phil. Mel ep. ad pastores & in comitatu Mansfield.

*m* *Burges* in his letter unto K. *James*, an. 1604 saith, the number of those Ministers so refusing conformity, were 6. or 700. viz. (as it is in the Lincolnshire Ministers Apology) in Oxfordshire, 9. Staffordshire, 14 Dorcetsh. 17. Hartfordsh. 17. Northamptonshire, 20. Surry, 21. Norfolk, 28. Wiltshire 31. Buckinghamshire, 33. Sussex, 37. Leicestershire, 57. Essex, 57 Cheshire, 12. Bedfordshire, 16. Somersetsh. 17. Darbyshire, 20. Lancashire, 21. Kent, 23. London, 30. Lincolnshire, 33. Warwickshire, 44. Devonshire and Cornwal, 11. Northamptonshire, 57. Suffolk, 71.

*n* *Fateor me suasisse Francis, & aliis, ne deserrerent Ecclesias propter servitutem, quæ sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vestitatem fuisse faciendam in templis, & motu seditionem terrendos Principes, ego ne nunc quidem tam tristis sententiæ autor esse velim, inquit* Phil. Melan. *epi. ad pium Lectorem inter epi. Theo. suas* 455.

## 3. Proposition.

*Ceremonies and traditions, ordained by the authority of man, if they be repugnant to Gods Word, are not to be kept and observed of any man.*

### The proof from Gods Word.

OF ceremonies, and traditions repugnant to the Word of God, there be two sorts; whereof some are things meerly impious, and wicked; such was the Israelites Calf *a*, and *Nebuchadnezzars* Idol *b*; & be the Papistical Images, Reliques,

*a* Exod. 30. 4, &c.

*b* Dan. 3. 1, &c.

Reliques *Agnus dei*, and Crosses, to which they do give Divine adoration *e*. These and such like be all flatly forbidden *d*. Others are of things, by God in his Word neither commanded nor forbidden; as of eating, or not eating flesh; of wearing, or not wearing some apparel; of keeping, or not keeping some daies Holy by abstinence from bodily labour, &c. the which are not to be observed of any Christian, when for sound doctrine it is delivered, that such works either do merit remission of sins; or be the acceptable Service of God: or do more please then the observation of the lawes prescribed by God himself; or necessarily to be done, insomuch as they are damned, who do them not.

*e* See afore Art. 22. prop. 3. 4, 5.

*d* Thou shalt make thee no graven image, neither any similitude o things, &c. Thou shalt not bow down to them, neither serve them, &c. Exod. 20. 4, 5.

We must therefore have alwaies in mind, that we are bought with a price, & therefore may not be the servants of men *e* & that none humane constitution in the Church doth bind any man to break the least commandment of God *f*.

*e* 1 Cor. 7. 23.

*f* Acts 5. 19.

The consideration hereof hath caused other Churches also with a sweet consent to condemn such wicked ceremonies and traditions of men *g*.

*g* Conf. Hel. 1. ar. 4. & 2. c. 14. 27. Ba. ar. sect. 3. ar. 10. Bohe. c. 15. Gal. ar. 24 33. Belg. ar. 7. 29. 32. Aug. ar. 15. Wirt. ar. 28. 29. 32, 33. Suec. c. 8. 14. 15.

*The Errors and adversaries unto this truth.*

Such ungodly traditions, and ceremonies, are all the ceremonies and traditions in a manner of the Antichristian Synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed upon the Church, necessarily and perpetually to be observed of all, and every Christian, under pain of damnation both of soul and body. For they say (speaking yet of their private and Classical injunctions about the Sabbath day.) The Lord hath commanded so precise a Rest unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever be broken, but that he will most severely require it at our hands, under the pain of his everlasting displeasure *a*.

*a* D. B. Sab. doct. 1. book, p. 98.

This (*viz.* the manner of keeping the Sabbath prescribed by themselves) the Lord requireth of all, & every one continually from the beginning to the end of our lives, without any interruption, under the pain of everlasting condemnation *b*.

*b* Ibid. p. 146.

Another sort of people there is among us, which will observe,

ſerve, and uſe all Ceremonies whatſoever, as the temporizing Familiſts, who at Rome, and ſuch like places of ſuperſtition, wil go unto idolatrous ſervices, and do adoration unto idols *c*; and no where wil they ſtrive or vary with any one abo Religion, but keep all external orders *d*, albeit in their hearts they ſcorn all profeſſions and ſervices but their own; terming all Temples and Churches, in deriſion, Common houſes *e*; and all Gods ſervices, or religions beſides their own fooliſhneſs *f*.

*c* Pattern of the præſ. Tem.
*d* Ibid.
*e* H. N. ſpi. lan. cap. 5. ſect. 1.
*f* Ibid.

To the Chriſtian Reader.

*Chriſtian, and beloved Reader, let me requeſt thee to obſerve wel the firſt ſection of the proof of this preſent propoſition; and therein how I ſpeak of ceremonies and traditions apparently impious, among which, I do reckon papiſtical Croſſes, whereunto the Romaniſts do attribute divine adoration, as elſe-where in this book, and ſubſcription of mine, I have declared and could more copiouſly; but the reliques of a Libel of theirs left in the Pariſh Church of* Enborn *in Barkſheir, an.* 1604. *ſufficiently ſhall expreſs the thoughts of Papiſts touching their Croſſe and Croſſing: whoſe words be theſe.*

Now Mr Parſon, for your welcome home,
Read theſe few lines, you know not from whom.
You hold Croſs for an outward token and ſign,
And remembrance only, in religion thine;
And of the profeſſion the people do make,
For more then this comes to, thou doſt it not take.
Yet holy Church tels us, of holy Croſs much more *g*.
Of power and vertue to heal ſick and ſore;
Of holineſs to bleſs us, and keep us from evil,
From foul fiend to fend us and ſave us from devil;
And of many miracles, which holy Croſs hath wrought,
All which by tradition, to light Church hath brought.
Wherefore holy worſhip, holy Church doth give;
And ſurely ſo will we, ſo long as we live.
Though thou ſaiſt Idolatry, and vile ſuperſtition,
Yet we know it is holy Churches tradition.
Holy Croſs then diſgrace not, but bring it in renown,
For up ſhal the Croſs go, and you ſhal down.
Of this Croſs I ſpake and meant, & of none other, when

*g* Vide Coſter. Juſu. enchirid. controverſ. c. 11. de S. Cruc. p. 358, &c.

I number it among things meerly impious, and unlawful: And therefore have I not a little wondred at those my brethren, which draw these words of mine in this section unto the Cross used in our Church at baptisme *b*, which I never thought, nor take to be either papistical or impious, because none adoration, not so much as civil, much less divine, is given thereunto, either by our Church in general, or of any minister or member thereof in particular. If they have no other Patrons for their not using or refusing the ceremonie of the Cross then my self, they are in an ill case. For both in my judgement and practice I do allow thereof. This their perverting of my words, contrary to their sense, and my meaning telleth me, that other mens words and names, are but too much abused by them in that book, to the backing of schisme and faction in the Church and State, which from our souls we do abhor.

*b* Abrid. of the Lincolne. minist. Apol. unto King *James*, an. 1605. p. 30.

## 4. Proposition.

*Every particular, or national Church may ordain, change, and abolish ceremonies or rites, ordained only by mans authority, so that all things be done to edifying.*

IT hath pleased our most merciful Lord and Saviour Christ, for the maintenance of his Church militant, that two sorts of rites or ceremonies must be used, whereof

Some, God his most excellent Majesty hath himself ordained, as the ceremony of Baptism, and the Lords Supper: which are til the end of the world, without all addition, diminution, and alteration, with all zeal and religion to be observed.

Others be ordained by the authority of each provincial, or national Church, and that partly for comelinesse, that is to say, that by these helps, the people of God the better may be inflamed with a godly zeal; and that soberneſſe and gravity may appear in the wel handling of Ecclesiastical matters; and partly for order sake, even that governors may have rules and directions how to govern by; Auditors and inferiors may know how to prepare, and behave themselves in sacred

sacred assemblies; and a joiful peace may be continued by the welordering of Church affairs.

We have already proved *a*, that these latter sort of ceremonies may be made, and changed, augmented, or diminished, as fit opportunity and occasions shall be ministred, and that by particular or national Churches: which thing is also affirmed by our neighbors *b*.

*a* In this Art. Prop. 1.
*b* Confe Helv. 2. c. 27. Bohe. c. 15. Gal. ar. 12. Belg. ar. 32. Aug. de abu. ar. 7. Wit. ar. 35. Suec. c. 14.

*The adversaries unto this truth.*

This manifesteth to the world, the intolerable arrogancy of the Romish Church, which dare take upon her to alter, and apply to wrong uses, the very Sacraments instituted even by Christ himself *a*, and to prescribe ceremonies and rites, not to some particular, but to all Churches, in all times and places *b*.

*a* See ar. 25. pr. 10.
*b* Trid. Conc. sess. 7. c. 13.

It sheweth also the boldnesse of our home adversaries, the Puritan dominicans; which say that the Church, nor no man can take away the liberty (of working six daies in the week) from men, and drive them to a necessary rest of the body (upon any saving) the seventh *c*.

*c* T.C. 1. rep. p. 120.

Again, say these men, the Church have none authority, ordinarily, and perpetually to sanctifie any day but the seventh day, which the Lord hath sanctified *d*, nor to set up any day like to the Sabbath day *e*.

*d* D.B. doct. of Seb. 1 B. p. 31.
*e* Ibid. p. 47.

The latter sort, what in them is, quench the peoples devotion, and hinder them from frequenting of Churches upon all holy-daies falling on the week-daies, and ordained by the lawful authority of the Church.

## 35. Article.

### Of Homilies.

*The second book of Homilies, the several titles whereof, we have joined under this Article, doth contain a godly and wholsome doctrine, and necessary for these times, as doth the former book of Homilies, which were*

*set forth in the time of* Edward *the sixt: and therefore we judge them to be read in Churches by the Ministers diligently, and distinctly, that they may be understood of the people.*

Of the names of the Homilies.

1. Of the right use of the Church.
2. Against peril of Idolatry.
3. Of the repairing, and keeping clean of Churches.
4. Of good works, first of Fasting.
5. Against Gluttony and Drunkennes.
6. Against excess of apparel.
7. Of Praier.
8. Of the place and time of Praier.
9. The Common Praiers and Sacraments ought to be ministred in a known tongue.
10. Of the reverend estimation of Gods Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the gifts of the holy Ghost.
17. For the Rogation daies.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idlenes.
21. Against Rebellion.

Touching this Article, the greatest matter is, not whether these Homilies meant and mentioned, do contain doctrin both godly, wholesome, and necessary, but whether Homilies, or any Apocrypha writings at all may be read in the open Church, and before the congregation, which I think they may, and prove it thus.

Great is the excellencie, great also the utility of Gods Word preached. Therefore (saith S. *Paul*) None can beleeve without a Preacher *a*: and, Woe is me if I Preach not the Gospel *b*. Howbeit the manner of preaching is not alwaies one and the same. For the Apostles were to teach as wel by the pen, as by the voice *c*.

*a* Rom. 10.
*b* 1 Tim. 4. 16.
*c* D. Whitak. con. Belg. con. 1. q. 6. p. 335.

*Paul*

*Paul* did preach the Gospel by writing *d*: we owe in a manner ever more to the bonds of *Paul* (for his books) then to his liberty, for preaching *e*.

*Calvins* writings wil edifie all men continually in the time to come *f*, Protestants books are witnesses of sound doctrine, and sincere Christianity *g*.

For my part, I cannot but magnifie the goodnes of God for all good means to bring us unto faith, and so unto salvation, but especially for the written labors of holy and learned men, whose doings in all ages not only have been approved, but also used, and read many of them in the most sacred assemblies. So

In the Primitive Church was publikely read the Epistle to the Laodiceans, in the Church of the Colossians *h*, the Epistle of Clemens unto the Corinthians *i*.

Hermes his Pastor *k*, and the Homilies of the Fathers *l*.

In the reformed Church in Flanders *m*, and France *n*, read are Mr *Calvins* Sermons upon *Job*: and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme, is both read, and expounded publikely, and that before the whole Congregation *o*.

*d* D. Fulk against the Rhem. art. Rom. 1. 15.

*e Pauli vinculis plura pene quam libertati debemus. Bez. epi. ded. Olevian com. in epi. ad Gala.*

*f* The ministers of Geneva's epist. before Calv. on Deut.

*g* Soiter de Vinda de bello. Pa. l. 2.

*h* D. Chrys. & Muscul. in ad. Col. 4.

*i* Eus. l. 4. c. 23.

*k* Idem l. 3. c. 3.

*l* T. C. 2. rep. p. 110.

*m* D. Surclif. an. to the Pe.

*Fit. c. 1. p 23. n Editæ sunt igitur jam pridem Gallicæ istæ conciones (Calvini in Iobum) &c. Neque id vero temerè factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum Ecclesiarum fructu, quibus usque adeo privatim & publicè placuerunt, ut plurimis in locis, quibus quotidiani Pastores deerant, pastorum Cice fuerint, Bèza, præf. Concionum l. Cal. in Iobum. o Smeton contra Hamilton. p. 106.*

*The errors and adversaries unto this truth.*

Deceived then, and out of the way of truth, are they, which of preaching by the mouth conceive either too basely, or too highly: too basely, as do the Anabaptists and Family of Love, they affirming there ought to be no preaching at all *a*, and that Preachers are not sent of God, neither do preach Gods word, but the dead letter of the Scripture, these *b*, with the said Anabaptists, terming them letter-Doctors *c*, preaching the letter, and imagination of their own knowledge, but not the Word of the living God *d*.

*a* Wilkins. against the Fa. of Love, p. 75.

*b* Bullin. con. Anabap.

*c* H. N. lamen. Romplaint.

Too highly, as do the Puritans of all sorts. For say they, except God work miraculously, and extraordinarilie (which is not to be looked for of us) the bare Reading (yea not of

*d* Idem 1. exhor. 16. 18.

the

the Scriptures without preaching, cannot deliver so much as one poor soul from destruction *e*: Reading (of whatsoever in the Church) without preaching, is not feeding but as ill as playing upon a stage, and worse too *g*.

*e* T.C.1.rep. p. 173.
*f* 1 Admon. to the Parliam.

Without preaching of the Word (*viz.* by the lively voice of a Minister, and, without the book) the Sabbath cannot be hallowed either of a Minister or people, in the least measure which the Lord requireth of us *g*.

*g* D. B. Sab. do. 2. B. p. 277.

Next, err do they, which set their wits and learning, either against all books in generall, except the sacred Bible, or against the publike reading of any learned mens writings; be they never so divine and godly, in the open and sacred assemblies.

Of the former sort are the Anabaptists; who as *Sleidan* recordeth, did burn the books, writings, and monuments of learned men, reserving and preserving only the holy Scriptures from the fire *b*.

*b* Sleidan. com. l. 10.

Of the latter be the Brownists, Disciplinarians, and Sabbatarians.

The Brownists do say, that no Apocrypha must be brought into the Christian assemblies *i*, so the Disciplinarians, Ministers ought not to read openly in the congregation any writings, but only the Canonical Scriptures *k*, they complain that humane writings are brought into the Church *l*: they cry out, Remove Homilies *m*, and they supplicate unto Kings *James*, that the Canonical Scriptures only, may be read in the Church *n*.

*i* Gifford against the Br. 15.
*k* Fruct. ser. on Rom. 12. p. 60.
*l* Def. of the god. Min. p. 116.
*m* 1. Admon. to Parliam.
*n* The Petit. of the thousand.

And so, but much more bitterly and erroneously the Sabbatarians: we damn our selves (say they) if we go not from those Ministers and Churches, where the Scriptures and Homilies only be read: and seek not unto the Prophets when (and so often as) we have them not at home *o*.

*o* D. B. Sab. doc. 2. book, p. 173.

# Article. 36.

## Of Consecration of Bishops, and Ministers.

*The*

*The book of consecration [1] of Archbishops, and Bishops, and ordering of Priests and Deacons, set forth in the time of* Edward *the sixt, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious, or ungodly. And therefore [2] whosoever are consecrated or ordered according to the rites of that book, since the second year of the aforesaid King* Edward, *unto this time, or hereafter shall be consecrated, or ordered according to the same rites, we Decree all such to be rightly, and orderly, and lawfully consecrated and ordered.*

*The Propositions.*

1. It is agreeable to the Word of God, and practice of the Primitive Church, that there should be Archbishops, Bishops, and such like differences, and inequalities of Ecclesiastical Ministers.

2. Whosoever be or shall be consecrated, or ordered, according to the rites of the book of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

1. Proposition.

*It is agreeable to the word of God, & practice of the Primitive Church, that there should be Archbishops, Bishops & such like differences, and inequalities of Ecclesiastical Ministers.*

The proof from Gods Word.

ALbeit the terms, and titles of Archbishops we find not: yet the superiority which they enjoy, and authority which the Bishops & Archbishops do exercise, in ordering, and consecrating of Bishops and Ecclesiastical Ministers, is grounded upon the Word of God. For we find, that

In the Apostles daies, how themselves both were in dignity above the Evangelists, and the seventy Disciples, and for authority both in and over the Church, as twelve Patriarks, saith *Beza a*, and also established an Ecclesiastical Hierarchy. Hence came it, that B. was of *Jerusalem*, *James b*.

Of *Antioch*, *Peter*, of the *Asian* Churches, *John*, of *Alexandria*, *Marke* of *Ephesus f*, yea, and all *Asia g*, *Timothy*; of all *Creet*, *Titus h*, of *Philippos*, *Epaphroditus i*, of *Corinth*, and *Achaia*, *Apollos*; of *Athens*, *Dionysius*; of *France*, *Crescent k*, of *Britain*, *Aristobulus l*.

In the purer times succeeding the Apostles, so approved was the administration of the Church affairs by these kind of men, as

They ordained Patriarks, and Corepiscopi *m*.

They ratified the degrees of Ecclesiastical supereminency, at the first and most famous Councel at *Nice n*.

They glorified much, and greatly, that they had received the Apostles doctrin by a succession of Bishops *o*, that they were the successors in the Apostles doctrin, of the godly Bishops *p*, and that Bps. succeeded in the room of Apostles *q*.

Their godly monuments, and worthy labours and books yet extant, do shew, that Bishops was of *Lions*, *Irenæus*; of *Antioch*, *Ignatius*; of *Carthage* *Cyprian*; of *Jerusalem*, *Cyril*; of *Alexandria*, *Athanasius*; *Basil* of *Cesarea*, of all *Thracia*, *Asia*, and *Pontus*; *Chrysostome*, *Hilary* of *Poyters*, *Augustine*, of *Hippo*, *Ambrose* of *Millane*: all of these, most notable instruments for the advancement of Gods honor and glory in their daies.

Finally, From the Apostles daies hitherto, there never wanted a succession of Bishops, neither in the East nor Western Churches, albeit there have been from time to time both Marprelates and Mockprelats to supplant their states, and Illprelates, abusing their functions and places, to the discredit of their calling and profession. So prudent hath the Almighty been for the augmentation of his glory and people by this kind and calling of men.

*The Errors and adversaries unto this truth.*

This manifesteth the erroneous and evil minds,

1. Of

a Bez. in Acta Apost. 1. 2.
b D. Christ. in Act. hom. 3.
c D. Hier. in Gal.
d Eus.
e D. Hier. ad Eugr.
f D. Hier. in 2. Tim. 5.
g Theo. arg. in epist. ad Tit.
h Theo. in epi. ad Phil.
i Eus. lib. 2.
k Doroth. in Apost. synop.
l Heming. syntag. tit. de guber. Ec.
m Beza, epist. 1.
n D. Ire. 13. c. 3.
o Sadel. de leg. voc. p. 20.
p D. Aug. in Psal. 44.

1. Of the Anabaptists, who condemn all superiorities among men, saying, that every man should be equal for calling; and that there should be no difference of persons among Christians *a*.

2. Of the old heretikes, *viz.* the Contobaptites, which allowed of no Bishops *b*.

The Acephalians, who would not be at the command, or yield obedience unto the Bishops *c*.

The Aerians, that equal Bishops and Priests, making them all one *d*.

The Apostolikes, which condemned Prelacy *e*.

3. Of the late Schismatikes, namely,

The Jesuits, who cannot brook Episcopal preeminence *f*; and in the high Court of Reformation have made a Law, for the utter abrogation of all Episcopal jurisdictions *g*.

The Disciplinarians or Puritans among our selves. For They abhorre, and altogether do loath the callings of Archbishops, Bishops, &c. as the author of the fruitful sermon doth *h*; and say, that by the prelatical Discipline, the liberty of the Church is taken away *i*, and that in stead of Archbishops and Bishops, an equality must be made of Ministers *k*.

They term the differences of Ministers, a proud ambitious superiority of one Minister above another *l*; and Archbishops, and Bishops, they call the supposed Governors of the Church of England *m*.

Some of them will not have Bishops to be obeied either when they cite, or when they inhibit, or when they excommunicate *n*.

Some of them have not only Archbishops and Bishops, but also Parsons and Vicars in detestation. For *Mules Manopodies* numbreth Parsons and Vicars among the hundred points of Popery, yet remaining in our Church *o*.

Others, say that birds of the same feather, *viz.* Archbishops and Bishops, are Parsons and Vicars *p*.

*Barrow* publisheth, that Parsonages and Vicarages be in name, office and function, as Popish and Antichristian, as any of the other *q*.

*a* Sleidan. com. lib. 5.

*b* Niceph. lib. 18. c. 49.

*c* Mag. eccles. hist. Cen. 7. c. 5 & Niceph.

*d* August. de hæres. cap. 53.

*e* D. Bernard. in Can. ser. 66.

*f* Declar. motuum & ca. 20

*g* Quodlibets p. 142.

*h* Fruit ser. on Rom. 12. p. 37.

*i* Assert. polit. p. 29.

*k* Admon. to the Bar.

*l* Disco. of D. Bans. ser. p. 37.

*m* Demon. of Dis. epist. ded.

*n* Mar. thes. 49. 82. 83.

*o* Sold of Bar. in the end.

*p* 1. Admon. to the Parliam.

*q* Bar. disco. p. 54.

It is therefore an egregious untruth that Puritans (or which is equivalent) The good men, the faithful and Innocent Ministers (for so do they stile themselves) effect not any popularity, or parity in the Church of God, as some of them would make his Majesty beleeve r.

7 Barges L. to K. *James* before his Apo-

2 Proposition.

*Whosoever be, or shall be confirmed or ordered, according to the rites of the book of consecration of Archbishops and Bishops, and ordering of Priests and Deacons: they be rightly, orderly, and lawfully consecrated, and ordered.*

ARchbishops, Bishops, & Ministers, which according to the book of Consecration, be, or shal be consecrated, or ordered, they are consecrated, and ordained rightly, orderly, and lawfully, because afore their Consecration & ordination, they be rightly tried, or examin'd; by imposition of hands, needful and seasonable praiers, they be consecrated, and ordained; and all this is performed by those persons, that is, by Bishops, to whom the ordination and consecration of Bishops and Ministers, was alwaies principally committed *a*, and also after the same form and fashion (corruptions being afore taken away and removed) as Bishops, and Priests afore the reign of K. *Edward* the sixt, formerly were.

*a* D. Fulk against the Rhem. fol. 39.

*The erors and adversaries unto this truth.*

Wel therefore may they disgorge their stomacks, but trouble our consciences they shal never, which condemn or depraye our callings: as do

1. The Family of Love, which dislike, and labor to make contemptible the outward admission of Ministers *a*.

*a* H. N. evan. c. 13. sect. 2.

2. The Papists, who say their pleasure of the Bishops and Ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or four (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants *b*.

*b* Howle 7. rea.

Whosoever taketh upon him to preach, to minister Sa-

craments,

craments, &c. and is not ordered by a true Catholike (that is, a Popish) Bishop, to be a Curate of souls, Parson, Bishop, &c. he is a theef, and a murderer *c*.

Our Bishops and Ministers, they are not come in by the door (saith *Stapleton*) they have stolen in like theeves *d*; they be unordered Apostates *e*, pretended *f*, and sacrilegious Ministers *g*, Intruders *h*, Meer lay-men, and not Priests; because first they have received none other Orders, and next, they are not ordained by such a Bishop, and Priest, as the Catholike (Roman) Church hath put in authority *i*.

3. The Puritans: For they write, that

The Bishops of our Church have none ordinary calling of God, and function in the Scriptures, for to exercise *k*: they are not sent of God: They be not the Ministers of Jesus Christ, by whom he will advance his Gospel *l*.

Inferior Ministers they are, not (say they) according to Gods Word, either, proved, elected, called, ordained *m*. Hence the Church of England wanteth (say they) her Pastors and Teachers *n*, and hence they urge divers afore ordained to seek at their Classis, a new approbation, which they term the Lords ordinance *o*, and to take new callings from classical ministers, renouncing their calling from Bishops *p*.

*c* Test. Rhem. an. John 10. 1.
*d* Staple. fort. 2 part. c. 8. p. 141
*e* Art. to the execut. c. 3. p. 41.
*f* Ib. c. 7. p. 148.
*g* Ib. c. 9. p. 211.
*h* Ib. c. 8. p. 211.
*i* Howl. 7. reas.

*k* T. C. def. p. 21. sect. 1.
*l* Dial. of the strife. præf.
*m* 1. Admon. to the Parliam.
*n* Fruct. ser. on Rom. 12. p. 39.

*o* Eng. Scotti. 3. B. c. 14. p. 113.
*p* Ibid.

# Article. 37.

## Of the civil Magistrate.

1 *The Kings Majesty hath the chiefe power in his Realme of England, & other his dominions,* 2 *unto whom the chief government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any forrain jurisdiction. Where we attribute to the Kings Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended.* 3 *we give not to our Prince the ministring either of Gods Word, or*

*of the Sacraments: the which thing the Injunctions also sometime set forth by* Elizabeth *our (late) Queen, do most plainly testifie, but that only prerogative, which we see to have been given alwaies to all godly Princes in holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn, and evil doers.*

*5 The Bishop of Rome hath no jurisdiction in this Realm of England.*

*6 The Lawes of the Realm may punish Christian men with death, for grievous and heinous offences.*

*7 It is lawful for Christian men, at the commandement of the Magistrate, to wear weapons, and serve in the wars.*

*The Propositions.*

1. The Kings Majesty hath the chiefe power in this Realm of *England*, and other of his Dominions.

2. The Kings Majesty hath the chief government of all estates, Ecclesiastical and Civil, in all causes within his Dominions.

3. His Highness may not execute the Ecclesiastical duties of preaching, and ministring the Sacraments, and yet is to prescribe lawes and directions unto all estates, both Ecclesiastical and temporal.

4. The King by his authority, is to restrain with the materiall sword, and to punish malefactors.

5. The Bishop of Rome hath no jurisdiction in this Realm of *England* (nor of the other of the Kings Dominions.)

6. By the lawes of this Realm, Christian men, for heinous and grievous offences, may be put to death.

7. It

7. It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in warre.

## 1. Proposition.

*The Kings Majesty hath the chief power in this Realm of* England, *and other his Dominions.*

### The proofe from Gods Word.

DIvers and sundry be the forms of Common-weals, and Magistracy. For some, where many, and they of the inferior people, bear the sway, as in a Democracy: some, where a few, and that of choice, and the best men do govern, as in an Aristocracy; and some, where one man (or woman) hath the preeminence, as in a Monarchy, such is the government of this Kingdome.

Notwithstanding whatsoever the government is, either Democratical, Aristocratical, or Monarchical, Gods Word doth teach us, that

There is no power but of God; the powers that be, are ordained of God; and that whosoever resisteth the power, resisteth the ordinance of God *a*. *a* Rom. 13. 1, 2.

We must be subject to the principalities, and powers, and obedient and ready to every good work *b*. *b* Tit. 3. 1.

We must submit our selves unto all manner of ordinance of man, for the Lords sake *c*. *c* 1 Pet. 2. 13.

We must pray for Kings, and for all that be in authority *d*. *d* 1 Tim. 2. 1.

Finally, we must give to all men their duty; tribute, to whom tribute; custome, to whom custome; fear, to whom fear; and honor to whom honor is due *e*. *e* Rom. 13. 7.

But of the Monarchical government, speciall mention is made in the writings of the Prophets, and Apostles.

Kings shall be thy nursing fathers, and Queens shall be thy nurses, saith *Isaiah f*. *f* Isa. 49. 23.

The Apostle *Peter* calleth the King, the superior (or him that hath the chief power) as our King *James* hath in his Dominions *g*. *g* 1 Pet. 2. 13.

All

All Churches Proteſtant and reformed, ſubſcribe unto this doctrine *h*, as both Apoſtolical and Orthodoxal.

*The errors and adverſaries unto this truth.*

Theſe Churches with us, and we with them, utterly condemn the opinions,

Of the dreamers, whereof the Apoſtle ſpeaketh, which deſpiſe government, and ſpeak evil of them which are in authority *a*.

Of the Manichees *b*, Fratricellians *c*, Flagelliferies *d*, Anabaptiſts *e*, and Family of Love *f*, all which rail upon, and condemn Magiſtracie.

Of them who allow not of the government by women, but utterly deteſt the ſame: ſuch were they in *Italy*, which ſaid,

*Interitus mundi eſt à muliere regi g.* Again, ſpeaking unto women; *Abundè magna civitas vobis ſit domus, publicum neque noſcatis, neque vos noſcat h:* ſuch in *France*, who think how the Law of God, and nature is violated, where a woman is ſuffered to raign and govern *i*; ſuch in *Scotland*, or Scottiſh men rather from *Geneva*, which wrote, that

A womans government is a monſtriſerous Empire, moſt deteſtable and damnable *k*.

Again: I am aſſured that God hath revealed to ſome in this age, that it is more then a monſter in nature, that a woman ſhall raign, and have Empire above man, &c. *l*.

And little differing from theſe men are they in *England*, which termed *The Harborough for faithful Subjects*, a carnal and unlearned book, ſmelling altogether of earth, without rime, and without reaſon, for defending the regiment of women over men (when it falleth unto them by inheritance to govern) to be lawful and good *m*. He which ſo cenſured the ſaid *Harborough*, was the Mar-prelate; and this his Cenſure declareth, that he was the Mar-prince, as wel as the Marprelate.

2. Propoſition.

*The Kings Majeſty hath the chief government of all eſtates Eccleſiaſtical and Civil, in all cauſes, within his Dominions.*

The

*b* Con. Helv. 1. ar. 26. & 2. c. 30 Baſi. ar. 7. Boh. c. 16. & in the Concil. Belg. ar. 36. Aug. ar. 16. 17. Sax. ar. 23. Suc. in pctor.

*a* Epi. of Ju. 8.

*b* D. Auguſt. cont. Fauſt. l. 22. c. 74

*c* W. Tho. diſc. of Italy, p. 59.

*d* Pratcol. hæreſ. de Flagel.

*e* Alth. Conc. lo. pag. lo. 191.

*f* H. N. calleth a King, The ſcum of ignorance. Spir. land. c. 6. ſect. 5

*g* W. Th. deſcr. of Italy, pag. 129. a.

*h* Lud. Vives de inſti. tam. Chr. lib.

*i* *Nec ſolum naturæ jura convelluntur, ſed etiam omnium gentium quæ nunquam fœminas regnare permiſerunt, &c.* Bodin. meth. hiſt. c 6. p. 257.

*k* Againſt the regim. of women, Blaſt præf.

*l* Ibid.

*m* Mart. Mar-prel. epiſt. of D. Bridges,

The proof from Gods word.

VVE aſcribe that unto our King by this aſſertion, which is given to every King or Queen in their own Dominion by the Word of God. For

They are for titles, gracious Lords *a*, Princes *b*, the Miniſters of God *c*, the Nurſes of the Church *d*, Gods *e*; For authority the chief *f*. Which moveth St *Paul* to exhort, that ſupplications be made for all men, but firſt, for Kings, as the chief *g*.

Again, Every ſoul is commanded to be ſubject to the higher power, &c. *h*.

Finally, the examples are manifold and pregnant, ſhewing the principality of Kings over all perſons, and cauſes. For

*Aaron* the high Prieſt, called *Moſes* the chief Prince, his Lord *i*, ſo did *Abimelech* term *Saul* his Lord *k*.

King *Jehoſaphat*, as chief in *Judah*, appointed Judges, Levites, and Prieſts *l*.

King *Ezechias* alſo as chief, ſent unto all Iſrael, and *Judah*, that they ſhould come to the houſe of the Lord at *Jeruſalem* to keep the Paſſover *m*: alſo he appointed the courſe of Prieſts and Levites by their turns *n*, and commanded all the Prieſts to offer ſacrifice, &c. and they obeied him *o*, and enjoined all the congregation to bring offerings, and they brought them *p*.

Which we do unto ours, the very ſame do the Churches of God aſcribe unto Chriſtian Magiſtrates in their principalities.

*The erors and adverſaries unto this truth.*

Which being true, then falſe is it which the Papiſts deliver, *viz.* that

The Kings excellency of power is in reſpect of the Nobility, and Lay-magiſtrates under him, and not of Popes, Biſhops or Prieſts, as they have cure of ſouls *a*, Kings and Princes, be they never ſo great, muſt be ſubject unto ſome Biſhop, Prieſt or Prelate *b*.

The whole Clergy ought to be free from paying Tribute *c*.

*a* Luke 22.25.
*b* Rom. 13.3.
*c* Ibid. 4.
*d* Iſa. 49.23.
*e* Pſal. 82. 1.
*f* 1 Pet. 2.13.
*g* 1 Tim. 2.1.
*h* Rom. 13.1.
*i* Exod. 32.21.
*k* 1 Sam. 22.12
*l* 2 Chr. 19.5. &c. 8.
*m* Chr. 30. 1.
*n* 2 Chr. 31.2.
*o* Ibid. c. 29. 21, 22.
*p* 31. Confeſſ. Helv. 1. ar. 16. &c. 2. 30. Baſil. ar. 7. Bohem. c. 16. Bel. ar. 36. Aug. ar. 16, 17. Sax. ar. 23. Sue pecorer.
*a* Teſt. Rhem. Annot. 1. Pet. 2. 13.
*b* Ibid. an. Heb. 13. 7.
*c* Ibid. an. Mat. 17. 26.

*Sacerdotes etiam Principibus jure divino subdidi deleatur*, say the expurgators, Priests are not by Gods Law subject unto Princes *d*.

*d* Index expurg. p. 26.

No man is to be subject unto his temporal Prince, and superior in matters of Religion, or regiment of his soul, but in such things only as concern the publike peace & policy *e*.

*e* Test. Rhem. an Rom. 13. 1.

False also is it which the Puritans do hold, namely, that Princes must be servants unto the Church; be subject unto the Church: submit their sceptres unto the Church, and throw down their Crowns before the Church *f*.

*f* T. C. rep. p. 144.

Magistrates as wel as other men, must submit themselves, and be obedient to the just and lawful authority of the Church *g*, that is, of the Presbytery *h*.

*g* Ec. dis. p. 185.

*h* That which our Saviour calleth Presbyterian, and so doth Luke. Lea. dis. p. 89.

*Quis tandem reges, & principes*, who can exempt even Kings and Princes, from this, *Non humana, sed divina Dominatione*, not humane, but divine Domination (meaning of the Presbytery) saith *Beza i*, which Presbytery they would have to be in every Parish *k*.

*i* Bez. de presb. p. 114.

*k* There ought to be in every Church a Consistory or seigniory of elders or governors, Lear. dis. p. 84. Every Congregation ought to have Elders, and an Eldership, Demon. of dis. c. 12. p. 55. c. 14. p. 69. Instead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you (Parliament men) have to plant in every Congregation a lawful and godly Seignory. 1. Admon. to Parliam.

I would that every little Parish should have seven such (Elders) at the least, and every mean Church 13. and every great Church, 13. Hunt of the Fox, &c. Ec. 2. 2.

*Quotquot ecclesiæ Christi*, as many as be members of Christ, and of the Church, they must subject themselves to the Consistorian Discipline. *Non hic excipitur Episcopus, aut Imperator*, Neither Bishop or Emperor, is excepted here, *Nulla hic acceptio, aut exceptio est personarum*. Here is no acception, or exception of persons *l*.

*l* Snecan. de discip. eccles. p. 156.

## 3. Proposition.

*His Highnesse may not execute the Ecclesiastical duties of preaching, and ministring the Sacraments, and yet is to prescribe lawes, and directions, unto all estates, both Ecclesiastical, and Temporal.*

The proofe from Gods Word.

King

King *Ezechiah* said unto the Priests and Levites of his time.

My sons, be not deceived. For the Lord hath chosen you to stand before him, and to serve him, and to be his Ministers, and to burn incense *a*.

So do we say, The Lord hath appointed a company, and calling of men to teach the people, to expound the Scriptures, to celebrate the Sacraments, to handle the Keies of the celestial Kingdome: insomuch, as he whosoever that shal presume to do these things, not called thereunto, and that lawfully *b*, though be be a King, or Prince, he may fear that punishment which fel upon *Uzzah c*.

Notwithstanding, all Kings, Queens, and Princes in their places, may, yea & must as occasion serves, with K. *Solomon* build an house for the Lord *d*, and set the courses of Priests to their office *e*, with K. *Ezechiah* break the Images, cut down the Groves, take away the high places *f*, appoint the courses of the Priests and Levites, and enjoin all the people to minister sustenance unto the Priests *g*, with K. *Josiah*, put down, and burn the horses of the Sun *h*, break down the houses of the Sodomites *i*, purge *Judah* and *Jerusalem* from the high places, Groves, carved and molten Images *k*, appoint the Priests to their charges *l*, and compel all that are found in *Israel* to serve the Lord their God *m*, and with the King of *Nineveh* proclaim a fast, and command every man to turn from his evil way, &c. *n*.

Of the same judgement be other Churches *o*.

*The Errors and adversaries unto this truth.*

Much therefore out of the way are, and offend greatly do first the Papists, who publish, that

The care of Religion pertaineth not unto Kings. *Religionis curam semper pertinuisse ad reges, dele*, say the expurgators, blot it out *a*.

Queens may not have, or give voice either deliberative, or definitive in Councels, and publike assemblies, concerning matters of Religion, not make ecclesiastical laws concerning Religion, not give any man right to rule, preach, or execute any spiritual function, as under them, and by their authority *b*.

*a* 2 Chr. 29. 11.
*b* See afore, ar.
*c* 2 Chr. 26. 19.
*d* 2 Chr. 2. 1.
*e* 2 Chr. 8. 14.
*f* 2 Chr. 31. 1.
*g* Thus did *Ezechiah* throughout all *Judah*, and did wel and uprightly and truely before the Lord his God.
*a* 2 Chr. 31. 20.
*b* 2 Kin. 23. 11.
*i* Ibid. 7.
*k* 2 Chr. 34.
*l* Ibid 34. 2.
*m* Ib. c. 33 34.
*n* Jonas 3. 7.
*o* Confe. Helv. 1. ar. 26. & 2. c. 30. Basil. ar. 7. Boh. c. 16. Gal. ar. 32. Belg. ar. 35. Sax. ar. 23. Wittem. c. 35.

*a* Index. expur. p. 145.

*b* Test. Rhem. an.

In matters of Religion, and of their ſpiritual charge, neither Heathen, nor Chriſtian Kings ought to direct Clergymen, but rather to take direction from them *e*.

*e* 1 Cor. 14. 33.

The Emperor of the whole world, if he take upon him to preſcribe lawes of Religion to the Biſhops and Prieſts, &c. he ſhal be damned aſſuredly, except he repent *d*.

*d* Anſ. to the execut. of Juſt. d. 3. p. 56.

Next, the Anabaptiſts, who being private men, and no Princes, wil take upon them the ordering, and reformation of the Church; as did the Monetarians *e*, and *Muncer f*, in Germany.

*e* Teſt. Rhem. 2. Heb. 13. 17. *f* Carran. ſum. Conc. d. 365. Bullin. in con. Anabap.

And thirdly, the Diſciplinarian-Puritans, whoſe doctrine is, that

1. The making of Eccleſiaſtical Conſtitutions and Ceremonies, belongeth unto the Miniſter of the Church, and Eccleſiaſtical Governors *g*, unto the Elders, who are to conſult, and admoniſh, correct, and order all things pertaining to the congregation *h*.

*g* T. C. 1. rep. p. 163. *h* 1 Admon. to the Parliam. *i* T. C. 1. rep. p. 153.

2. Civil Magiſtrates have no power to ordain Ceremonies, pertaining to the Church *i*, but to ordain civil Diſcipline only *k*, as being no Church Officers at all.

*k* Idem. 2. rep. 2 par. p. 4.

3. The Eccleſiaſtical Officers be Doctors, Paſtors, Elders and Deacons, the only Officers inſtituted of God *l*, or at the moſt, Paſtors, Doctors, Elders, Deacons and widows. Theſe are all, no moe, nor fewer; and are only ſufficient; and we are to content our ſelves with theſe, and reſt in them, ſaith the Preacher *m*. In which number unleſs the King be included, he cannot poſſibly have any thing to do in Church affairs, in theſe mens opinions.

*l* Lear. diſ. p. 10

*m* Fruc. ſer. on Rom. 12. p. 33. 71.

Without the Prince, the people may reform the Church, and muſt not tarry for the Magiſtrate, ſo thought *Barrow*, *Greenwood n*, and *Wigginton o*. Hence *Hawkets*, *Coppingers*, and *Arthingtons* inſurrection at London, 1591.

*n* Bar. refut. p. 169. *o* Conſpir. for pretend. p. 34.

Without the Prince alſo, the Lords and Burgeſſes of the Parliament have power of themſelves to reform the abuſes, and take away the corruptions of the Church. Hence their manifold petitions, ſupplications, politick aſſertions exhibited unto the Parliament from time to time. In one of which their ſupplications, ſaith one (ſpeaking unto the Parliament.) You

You must enjoin every one, according to his place, to have a hand in this work.

You must encourage and countenance the Gentlemen, and people, that shal be found forward, &c.

And, you (of the Parliament) must not suffer an uncircumcised mouth, to bring a slander upon that Land, &c. *scil.* upon their discipline. This hath *Penry* p.

p Penry supp. p. 60.

## 2. Proposition.

*The King by his authority is to restrain with the materiall sword, and to punish malefactors, whosoever they be.*

### The proofe from Gods Word.

THe office of the Civil Magistrate is to restrain, and if need be, to punish, according to the quality of their offences, the disturbers of the quiet and peace of the Commonweal; and that as occasion shall require, sometime by force of arms, if the enemies of his State be either forreign or domestical, and they gathered together, be many and mighty. To this end Kings and Princes hath both men, munition, Subsidies and Tributes. So against the enemies of God and good men, went of Israel and Judah the valiant Judges, and the noble and puissant Princes.

And sometimes they execute their wholesome and penal Statutes upon the goods, cattel, lands, and bodies of their disorderly, and rebellious subjects.

a Rom. 13. 3, 4. b Conf. Helv. 1 ar. 24. 26. & 2. c. 30. Basil. ar. 7. Bohe. cap. 19. Gal. artic. 33. Belg. artic. 36. August. ar. 16. Saxon. ar. 23.

For the King is a Minister of God, to take vengeance on him that doth evil. Therefore Princes are to be feared, not of them which do wel, but of such as do wickedly a.

And this do the people of God acknowledge to be true b.

*Adversaries unto this truth.*

a D. Aug. contra Cresc. on. Gra. 13. c. 51; b Mag. eccles. hist. Cen. 6. c. 4 fol. 216.

Contrarily hereunto,

The Cresconians were of opinion, that Magistrates were to punish malefactors a.

One *Rabanus* maintained, that Magistrates were not of Gods ordinance for the good, but an humane institution for the hurt of men b.

Many have a fancy, that before the general Resurrection there shal be no Magistrates at all: because they dream, all the wicked shall be rooted out. Of this mind are the Anabaptists *e*, and the Family of Love *d*.

*d* H. N. 1. exh. c. 12. sect 39. 40. Rameseis confes.

## 4. Proposition.

*The Bishop of Rome hath not jurisdiction in this Realm of* England *(nor other of the Kings Dominions)*

### The proof from Gods Word.

THe Bishop of Rome; did he according to the Wil of God Preach the Gospel; labor in the Lords harvest; divide the Word of God aright; minister the Sacraments instituted by Christ, and that sincerely; and shew by his life and conversation the good fruits of a godly Bishop, doubtlesse he were worthy of double *a*, yea, of triple honor.

*a* 1 Tim. 5 17.

Yet wil not the Word of God, were never so holy, and religious, warrant him any jurisdiction out of his Diocess, especially not within this Realm; much less when he doth perform no part of a Christian, but every part of an Antichristian Bishop, in corrupting the doctrin of the truth with errors and cursed opinions; in polluting the Sacraments of Christ by superstitious ceremonies; in persecuting the Church and Saints with fire & sword, in making merchandise of the souls of men through covetousness *b*; in playing the lord over Gods heritage *c*; in sitting in the Temple of God, as God, shewing himself that he is god *d*; and in exalting himself against all that is called God, or that is worshipped *e*.

*b* 2 Pet 2. 3.
*c* 1 Pet. 5. 3.
*d* 2 Thes. 2. 4.
*e* Ibid.

In respect of which fruits of impieties, the said Bishop of Rome, in the holy Scripture is described to be very Antichrist, that wicked man, the man of sin, the son of perdition, and the adversary of God *f*.

*f* Ibid.

He was openly proclaimed Antichrist by a Councel in *France*, in the Reign of *Hugh Capet*. He is termed by the truly and godly learned, The Basilisk of the Church *g*; neither the Head, nor the tail of the Church *h*.

*g* Luther præf. epi. L. Huss.
*h* Heming. in c. 5. Jac. epist.

His jurisdiction hath been, and is justly renounced, and banished

banished out of *England* by many Kings and Parliaments, as by King *Edward* the 1. 3. and 6. by King *Richard* the 2. by King *Henry* the 4. 6. and 8. by Queen *Elizabeth*; and by our most noble King *James*.

His pride, and intolerable supremacie over all Christian people is renounced and condemned, as well by the moderns, as writings of all the purer Churches; and that deservedly.

*The Errors and adversaries vnto this truth.*

But with the Papists the Bishop of Rome he is forsooth for supremacie, *Abel*; for governing the Ark, *Noah*; for Patriarch-ship, *Abraham*; for order, *Melchisedech*; for dignity, *Aaron*; for authority, *Moses*; for justice, *Samuel*; for zeal, *Elias*; for humility, *David*; for power, *Peter*; for his unction, Christ *a*: the generall Pastor, the common Father of all Christians, the high Pastor of Gods universall Church, the Prince of Gods people *b*; for title God, even the Lord God the Pope *c*; for power, God. For

By him Kings reign *d*; he may judge all men, but must of none be judged *e*, he may do what him list as well as God, except sin *f*.

His jurisdiction is universal, even over the whole world *g*.

Him, upon pain of eternal damnation, all Christians are to obey *h*.

And by his soveraign authority both all Papists in *England* were discharged from their obedience and subjection unto Queen *Elizabeth*, and the same Queen disabled to govern her own people and dominions *i*.

Conf. Helv. 1. ar. 18. & 2. c. 17. Bohe. c. 8, 9. Belg. ar. 28, 32. Wittem. ar. 31. August. de Abus. ar. 7.

a Majoran. clyd. milit. Ec. lib. 3. c. 35.

b Ans. to the execu. of Just.

c Panorm. de transl. præf. c. Quanto.

d Cerc. l. 1. c. 2.

e Distin. 40. c. 5. Papa.

f Ekius. ag. Bucer. de transl. Episc. c. 2. Quamvis.

g Tass. Rhem. annot. 2. Thess. 2. 4.

h Bonif. Synod. de major. & obed. in Extravag.

i Bristow. motiv. 40.

## 6. Proposition.

*By the Lawes of this Realm, Christian men, for haynous and grievous offences, may be put to death.*

### The proofe from Gods Word.

As the natures of men be divers; and some sins in some countries more abound then in others: so are the punishments to be imposed upon malefactors, according to the quantity and quality of their offences; and my Country

and

and Kingdome may punish offenders ... violaters, if the Lawes thereof, and their offence do require it. For

a Mat. 24. 52. All that take the sword, shal perish with the sword *a*.

b 1 Pet. 2. 14. Governors be sent of the King, for the punishment of evil doers *b*.

c Prov. 20. 26. A wise King scattereth the wicked, and causeth the wheel to turn over them *c*.

d Rom. 13. 4. The Magistrate beareth not the sword for nought, and is the Minister of God to take vengeance on them that do evil *d*.

Which punishments testifie to the world, that

God is just, which wil have some sins more severely punished then others; and the Magistrates to cut off dangerous and ungodly members.

God is merciful, and hath care both of his servants, and of humane society.

God is all wise and holy, in that he wil have it known who are just, who wicked, who holy, and who profane; by cherishing and preserving of the one, and by punishing and rooting out of the other.

e Confe. Helv. 1. ar. 3, 4. 26. & 2. c. 30. Basil. ar. 7. Bohe. c. 16. Gal. ar. 39. Belg. ar. 36. August. ar. 16. Sax. ar. 23. Our godly and Christian brethren in other Countries approve this doctrine *e*.

*The adversaries unto this truth.*

The adversaries of this doctrin be divers. For

a D. August. in Johan. 1. b Confe. Helv. 2. c. 30. Some are of opinion, that no man for any offence should be put to death. Such in old time were the Manichees, and the Donatists *a*; and such in our daies be the Anabaptists *b*.

And some do think that howsoever for their offences against the second Table, malefactors may be put to death: yet for heretical and erroneous opinions in points of Religion, none are to suffer. Of this mind are the Familists. For

c Display. lib. They hold, that no man should be put to death for his opinions *c*.

d Ibid. They blame Mr *Cranmer* and *Ridley*, for burning *Joan* of Kent for an heretike *d*.

e Fam. 2. letter unto M. Ro. It is not Christian-like, that one man should persecute another, for any cause touching conscience *e*. Is not that punishment

nishment sufficient (say they) which God hath ordained, but that one Christian must vex, torment, belie, and persecute another *f*. *f* Ibid.

## 7. Proposition.

*It is lawful for Christian men, at the commandment of the Magistrates, to wear weapons and serve in wars.*

### The proofe from Gods Word.

THere is (saith K. *Solomon*) a time of warre, and a time of peace *a*; and Princes are by wars and weapons, to represse the power of enemies, whether forreign or intestine. For they are in authority placed for the defence of quiet, and harmlesse subjects; as also to remove the violence of oppressors and enemies whatsoever they be. For these causes had they horses prepared for the battel *b*; Tribute paid them as wel for Christians *c*, as others, and subjects to serve them in their wars, of what nature soever.

*a* Eccles. 3. 8.
*b* Prov. 2. 31.
*c* Rom. 13 6, 7.

*Cornelius* being a Christian, was not forbidden to play the Centurion, or bidden to forsake his profession *e*, nor the souldiers that came unto *Johns* baptisme willed to leave the wars, but to offer no violence unto any man.

*d* Acts 10.
*e* Luke 3. 14.

This truth is granted by the Church *f*.

*f* Confe. Helv. 2. c 30. Bohe. c. 16 Sax. ar. 23

*The adversaries unto this truth.*

Many are against this assertion, whereof some doubt of the truth thereof, as *Ludovicus Vives* *a*.

*a* *Arma Christianum virum tractare nescio an fas sit*, Lud. Vives Instit. sam. Chr. l. 1.

Others deny it altogether as untrue. So did in ancient time the Manichees, whose doctrin was, that no man might go to war *b*.

*b* D. Aug. contra Manich. l. 22. c. 74.

*Lactantius* thought it altogether unlawful for a good man, or a Christian, either to go to war, or to bring any man to a violent death, though by law he were adjudged to die *c*.

*c* Lactan. de vero cultu, c. 20.

In these daies the Anabaptists think it to be a thing most execrable for Christians to take weapons to go to war *d*.

*d* Confe. Helv. 2. c. 30.

The Family of Love also do so condemn all wars, as the time was when they would not bear or wear a weapon *e*, and they write first of themselves how all their nature is

*e* Display H. S. 5. b.

f H. N. spi. Ian. c. 37. sect. 2.
g Ibid. præ. sect. 31.

Love and peace f, and they are people peaceable g, but all other men in the world besides, they do wage war, kil and destroy: for which ends they have divers sorts of Swords, Halberds, Spears, Bowes and Arrowes, Guns, Pellets, and Gunpowder, Armor, Harness, and Gorgets h, none of which the Familists do use or allow of.

h Ibid. c. 4. sect. 9.

# Article. 38.

## Of Christian mens goods, which are not common.

*The riches and goods of Christians 1, are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding 2, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.*

### *The Propositions.*

1. The riches, and goods of Christians, as touching the right, title, and possession of the same, are not common.

2. Every man is to give liberal alms to the poor, of that which he possesseth, according to his ability.

### 1. Proposition.

*The riches, and goods of Christians, as touching the title, and possession of the same, are not common.*

### The proofe from Gods Word.

a If any one that is called a brother, be a fornicator, or covetous, &c. with such a one eat not. Covetousness let it not be

AGainst community of goods and riches, be all those places (which are infinite) of the holy Scripture, that either condemn the unlawful getting, keeping, or desiring of riches, which by covetousness a, Theevery b, Extortion c, and the like wicked means many do attain, or do commend liberality d, Frugality e, free and friendly lending f, honest labor g,

bor g, and lawful vocations to live and thrive by h. All which do shew, that Christians are to have goods of their own, and that riches ought not to be common.

Of this judgement be the reformed Churches i.

b Let none of you suffer as a theef, &c. 1 Pet. 4. 15.

With a brother that is an extortioner, eat not, 1 Cor. 5. 11. Neither theeves nor covetous (persons) nor Extortioners, shal inherit the Kingdome of God, 1 Cor. 6. 10.

d It is a blessed thing to give rather then to receive, Acts 20. 35. yea, and that thing ye do unto all the Brethren throughout all Macedonia, 1 Thes. 4. 10. If a brother or a sister be naked or destitute of daily food, &c. notwithstanding ye give them not those things which are needful to the body, what helpeth it? Jam. 2. 15, 16.

e If there be any that provideth not for his own, and namely, for them of his household, he denieth the faith, and is worse then an Infidel, 1 Tim. 5. 8. f From him that would borrow of thee, turn not away, Mat. 5. 42. And lend, looking for nothing again, Luke 6. 35. g Let him that stole steal no more, but rather let him labor, &c. that he may have to give unto him that needeth, Eph. 4. 28. We warned you, that if there were any that would not work, that he should not eat, 2 Thes. 3. 8.

h Ye know that these hands have ministred unto my necessities, and to them that were with me, Acts 20. 34. We labored day & night, because we should not be chargeable unto any of you, 1 The. 2. 9. we took not bread of any man for nought, 1 The. 3. 8.

i Confess. Helv. 3. c. 29. Gal. ar. 40. Belg. ar. 36. Aug. ar. 16. Wittem. c. 21.

once named among you, as it becommeth Saints, Eph. 5. 3.

*The adversaries unto this truth.*

Of another mind were the Esseis a, the Manichees b, the Pelagians c, the Apostolikes d, and Fratricellians e, and are the Anabaptists f, and Family of Love g.

Among the Familists (saith H. N.) none claimeth any thing proper to himself for to possess the same to any owedness or privateness. For no man, &c. can desire to appropriate, or challenge any thing to himself, either yet to make any private use to himself from the restward; but what is there, is free, and is also left free in his upright form h.

a Heyden des. urbis Hierosolym. l. 3. c. 3.
b D. Aug. de mor. eccles. Cat. lib. 1.
c Magdeb. eccles. hist. Gen. 5. fol. 586.
d D. Humfr. de Romanæ curiæ praxi p. 59 exl. Epiphan.
e W. Tho. desc. of Italy, p. 59.
f Sleid. com. lib. 6.
g Displ. H. 3. b.
h H. N. Spir. laud. c. 35. sect. 34.

## 2. Proposition.

*Every man is to give liberal Alms to the poor, of that which he possesseth, according to his ability.*

### The proofe from Gods Word.

VNto liberality towards the poor, according to our ability, we are in the holy Scriptures provoked.

a Deut 15. 11. Prov. 5. 15, 16 Eccles. 11. 1, 2.
b Mat. 5 42, &c. 6, 2, 3, &c. Luk. 9 30, &c.
c Rom 12. 13. 1 Cor. 1, 62.
d Eccles. 11. 1. The liberal person shall have plenty; and he that watereth, shal also have rain, Prov. 11. 24. He that stoppeth his ear at the crying of the poor, he shal cry, and not be heard, Prov. 1. 13.
He that giveth unto the poor, shal not lack, but he that hideth his eies (shal have) many curses, Prov. 28. 27.
e Acts 11. 19, 20. Rom. 15. 15. 1 Cor. 8. 1, 2, 3, &c. 2 Cor. 6. 2, &c.
f Conf. Helv. 2. c. 2, 3. 28, 29. Sax. ar. 21 Wittemb. c. 18.

1. By the commandments from God, by his servants the Prophets *a*, by his Son our Savior *b*, and by his Apostles *c*.

2. By sweet promises of ample blessings *d*.

3. By threatnings of punishments to the covetous, and stony hearted *e*.

4. By the examples of the best men, *viz.* the Apostles and Primitive Church *f*.

So the Churches *g*.

*The adversaries unto this truth.*

Of strange minds therefore and impious; are

1. The Anabaptists, which would have no man either to give, or receive. For all things in their opinion should be common (as afore also hath been said,) & none among them be either poor to receive, or wealthy to minister any alms *a*.

2. The hypocritical sectaries, who are bountiful only to those which side with them. Such were first the Publicans in our Saviours dajes *b*, and after them the Manichees, who would minister neither bread, nor water unto any hungry, and pining beggar, unlesse he were a Manichean *c*.

And such are the Family of Love; who say, they are not bound to give alms but to their own sect: and if they do, they give the same to the devil.

a Bale myR. of Iniq. p. 53.
b Mar. 5. 46, 47
c Homini mendico esurienti, nisi Manichaeus sit, panem aut aquam non porrigunt. Manic. D. Aug. de Mor. Manc. l. 2.
d Displ. H. 7. b.

## 39. Article.

### Of a Christian mans oath.

*As we confess that* [1] *vain, and rash swearing is forbidden Christian men, by our Lord Iesus Christ, and* James *his Apostle: So we judge that* [2] *Christian Religion doth not prohibit, but that a man may swear, when the Magistrate*

*Magistrate requireth, in a cause of faith, and charity; so it be done according to the Prophets teaching; in justice judgement, and truth.*

*The Propositions.*

1. We may not swear vainly, and rashly.

2. A lawful oath may be given and taken; according to the Word of God, in justice, judgement, and truth.

## 1. Proposition.

*We may not swear vainly and rashly.*

### The proof from Gods Word.

THe better to avoid vain and rash oaths, and swearing; it is good to have in remembrance that which is said by our Saviour Christ, and his Apostle *James*.

Our Savior saith, Swear not at all, neither by heaven, for it is the throne of God: nor by the earth for it is his footstool, nor by Jerusalem, for it is the City of the great King: nor by thine head, because thou canst not make one hair white or black: but let your communication be yea, yea, nay, nay *a*. So the Apostle Saint *James*. Before all things, my brethren (saith he) swear not either by the heaven, or by the earth, or by any other oath, but let your yea, be yea, and your nay, nay, lest ye fal into condemnation *b*.

*a* Mat. 5. 34.

*b* James 5. 12.

All Churches do, and some in their publike writings condemn vain, rash, and idle oaths *c*.

*c* Conf. Helv. 2 c. 5. Basil. ar. 13

*Adversaries unto this truth.*

*a* Phil. 3.

*b* Euseb. ex Orig. l. 8 c. 38.

This declareth many sorts of men to be very impious, as

*c* Bull. contra Anabap. l. 2. cap. 4.

The Wantons, which for pleasure, and the covetous worldlings, who for gain and profit, blush not to take the name of God in vain, by idle, rash, and usual oaths. Next the Basilidians *a*, Helchisaites *b*, Priscillianites *c*, and Family of Love *d*, who for ease and to avoid trouble and persecution, dream not to swear, and forswear themselves.

*d* Kamsels conf.

*e* Per. de Soto Meth. cont. p. 40. 2.

Thirdly, the Papists: whose common guile is to swear either by Saints, or Idols, or by God and creatures together *e*.

Fourthly, the Puritans, who use to swear, though not by God, &c. yet as wickedly using horrible imprecations; as I renounce God, God damn me: or as *Hacketts* manner was, God confound me *f*.

*f* Conspir. for, pretend refor. p. 5.

Lastly, the Banisterians, who deem it Hypocrisie for one Christian to reprove another, for common and rash swearing, which are but Trifles, in their opinions *g*.

*g* Unfold of Banist. errors.

## 2. Proposition.

*A lawful Oath may be given and taken, according to the Word of God, in justice, judgement and truth.*

### The proof from Gods Word.

THe truth of this doctrin appeareth plentifully in the holy Scriptures. For in the same there be both Commandements that we must, and may; and forms prescribed how we shal swear.

For the first: Thou shalt fear the Lord thy God, and serve him: And shalt swear by his name, saith *Moses*: Again, thou shalt swear, *As* The Lord liveth, and thou shalt cleave unto him, and shalt swear by his Name *b*.

*a* Deut. 9. 13. 23. 11.
*b* Ibid. 10. 20.
*c* Jerem. 12. 16.
*d* Josh. 23. 7.
*e* Zeph. 1. 7.
*f* Mat. 5. 34.
*g* Deut. 6. 13.
*h* Jer. 12. 10.
*i* Jer. 4. 2.
*k* Exod. 22. 8.
*l* King. 8. 31.
*l* Confe. Helv. 1. ar. 16. & 1. c. 30. Gal. ar. 40. Basil. ar. 11. sect. 1. Aug. ar. 16.
*a* Fard. of fashions, 2. part.
*b* Confe. Basil. ar. 11. sect. 1.

And touching the other, swear may we not, either by *Baal* *c* or by strange gods *d* or by the Lord, and by *Melchom* (that is by Idols *e*) or by any creatures *f*.

But our Oaths must be made in the name of the Lord *g*: as, The Lord liveth *h*: and all is to be done in truth, judgement and righteousnes *i*, and when the magistrate calleth us thereunto *k*.

All Churches join with us in this assertion, and some testifie the same in their publike writings *l*.

*The order and adversarie unto this truth.*

Many be the adversaries one way or other, crossing this truth. For,

1. Some condemn all swearing, as did the Esseis, who deem all swearing as bad as forswearing: and do the Anabaptists, which will not swear, albeit thereby both the glory of God may be much promoted, and the Church of Christ, or Common-weal furthered.

2. Others

2. Others condemn some kind of Oaths, and will not swear, though urged by the Magistrate, but when themselves think good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholicke (a Papist) for his religion c, and such as by Oaths accuse Catholikes (that is, Papists,) are damned d.

So the Puritans, oftentimes either will make no oath at all when it is ministred unto them by authority, if it may turn to the molestation of their Brethren e, or if they swear (finding their testimony will be hurtful to their cause) they will not deliver their minds after they be sworn f.

3. Others having taken the Oath, do foulely abuse the same as the knights of the post, like the Turkish Seiti, and Chargi g, who for a Ducket will take a thousand false oaths afore the Magistrate: as also the Jesuits, who in swearing which is little better then forswearing) do *vi scientiæ*, that is, cunning, and equivocation h: as also do they, who conscionably and religiously keep not their faith, such are the forenamed Papists. (For they say) an Oath for the furtherance of true religion (as they take the profession of all Protestants to be i) bindeth not k. Again, Faith is not to be kept with Heretikes l. Which assertion little differeth from the opinion of the Puritans, who teach, that promise (or Faith) is not to be kept, when (as perhaps by the not erecting of Presbyteries to every private Gull) honest, and preaching of the Word is hindered m. Also that Subjects be discharged from their oath of Allegeance, and may gather forces against their liege Soverain, if he enterprize any thing to the ruin of his Realm, or of the Romish religion, was a determination of the Sorbonists, in a certain convention of theirs in Paris n. And that Magistrates, by their subjects, may be brought under to obedience of Lawes, was a conclusion of certain Scottish Ministers in a private Convention of Edenburgh o.

*Seditiosi non sunt qui resistant principibus, politicum, imo etiam plenum fidei pectus habebis. Nisi qui resistit Principi, seditiosus est, & rebellis* p: yea, (saith an Englishman) whose works by T. C. are highly

c Test. Rhem. an. Act 23. 12.
d Ibid.
e Hook. of eccles. pol. prae.
f D. Sutcliffe ans. to Job Throk. p. 46. b.
g Pol. of the Turk. emp. c. 24. p. 74.
h Quod lib. p. 34. 68 Garnets arraign.
i Test. Rhem. an. Act. 20. 12.
k *Juramentum propter falsam religionem præstitum non obligat Bap. Fricklerde jure magist. p. 11.*
l Conc. Constan.
m Geneva an. Mat. 12. One of them hath delivered, that if the Prince do hinder the building of the Church, the people may by force of arms resist him. Answer to the Abstract. p. 9.
n Mercur. Gal. Iobel. g. l. 2. p. 89.
o Bucchan. rerum Scotic. l. 17. p. 202.
p Euseb. Philadelph. dial. 2. p. 57.

highly approved and commended, *Hunc tollant vel pacificè, vel cum bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium ordinum conventus publicus q*: Subjects may not respect their Oaths made unto such Princes, which trouble the state of the Church or Common-weal.

q Dud. Fen. S. Theo. l. 5. c. 13.

Finally, whatsoever Princes be (good, or bad) if they be women (say some) oaths of allegeance then are not to be kept. Their words be these:

First, (as wel the States of the Kingdom, as the common people) They ought to remove from honor, and authority, that monster in nature: so eal! a woman in the habit of man, yea, a woman against nature raigning above man. Secondly, if any presume to defend that impiety, they ought not to fear, first to pronounce, and then after to execute against them (that is to say, against women governors) the sentence of death. If any man be afraid to violate the oath of obedience, which they have made to such monsters, let them be most assuredly perswaded, that as the beginning of their oaths, proceeding from ignorance, was sin: so is the obstinate purpose to keep the same, nothing but plain rebellion against God r.

r Against the regim. of women 2. blas. p. 53. b.

Last of all, whereas every Minister of the Word, and Sacraments, at his ordination doth swear to obey his Diocesan in all lawful matters, certain Gentlemen of the Puritan faction, writ thus unto the Bishops of the Church of England, and printed the same, *viz.* The Canon law is utterly void within the Realm, and therefore your Oath of Canonical obedience is of no force, and all your Canonical admonitions not worth a rush s.

s The Gentlemens demands unto the Bishops (printed ann. 1605) p. 76.

*D. Hilar. contra Constantium August.*

*Non recipit mendacium veritas; nec patitur Religio impietatem.*

The truth admits no lie; neither can Religion abide impiety.

1 *Tim.* 1. 19. Unto the King everlasting, immortal, invisible, unto God only wise (be) honor, (and) glory for ever, and ever, Amen.

FINIS.